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ON OUR FRONT COVER:

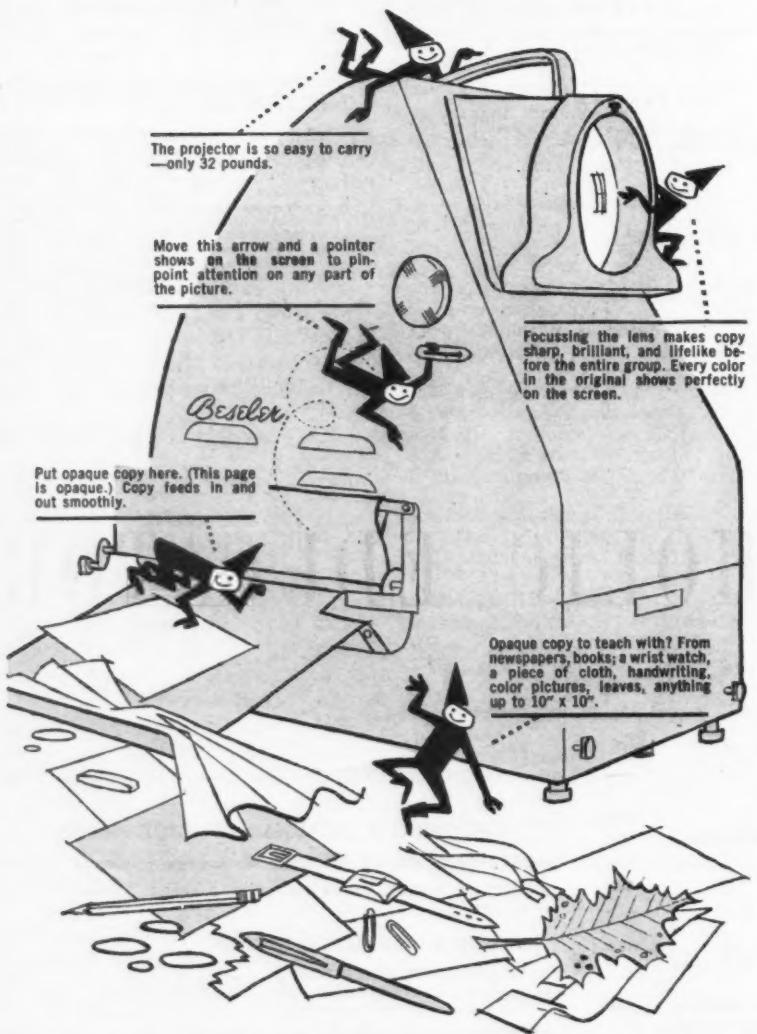
Camera catches five students of St. Catherine's Academy, Bronx, N.Y., in an archway at the Cloisters, during a field trip to this valuable museum. This modern shrine to the Madonna of Peace was designed and built by members of the senior class of Christian Brothers High School in Memphis, Tennessee. It is located in a grove of trees on the campus. It is twenty-five feet high and is constructed of brick and redwood. The area on the sides under the canopies is open, and the canopies themselves are roofed with a translucent green corrugated plastic. The altar is a two-inch slab of white marble; the candelabra are bolted to the brick wall. Over fifty seniors participated in building this shrine over a three-month period. The youthful architect, Oscar Menzer, is now studying architecture in college.

Our Lady's sodality at Bishop Byrne High School, Port Arthur, Texas, sponsored a float in the annual downtown Christmas parade conducted by the Chamber of Commerce. Senior sodalists Tommy Domingue, Madlyn Babin, Fay Herbert, Dixie Borne, Thomas Scallorn, Pat Owens, Terry Doyle, and Gordon DuBois rode on the float.

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Audio-Visual News

Christmas Around the World With 33 $\frac{1}{2}$ r.p.m. Disc

Here is a sound filmstrip from the Society for Visual Education, Chicago 14, for eight year olds and up entitled *Christmas Around the World*, accompanied by a record playing at the speed of 33 $\frac{1}{2}$ r.p.m. It has full-color original illustrations by Janet Smalley; script prepared by Emma Jane Kramer and narrated by Mary Bloker. The organ background utilizes favorite Christmas hymns and carols.

Opening with scenes of an American family getting ready for Christmas, the filmstrip pictures Christmas customs in other countries as follows: families in Sweden coming to an early morning church service in sleighs by torchlight; Christmas sheaves in Norway; the lucky almond in the Danish Christmas dinner; the carol singers and waits in England; the exchange of Christmas gifts in Holland on St. Nicholas Day; the peal of Christmas bells in Belgium; a family of France attending midnight Mass at a cathedral; the family Christmas tree of gifts and lights in Germany; children of Spain with their tambourine dance around the nacimiento; an Italian family at prayer beside their presepio; the Rumanian boys' Three Kings procession with lighted stars; candles and prayer of the Yugoslavian Christnas dinner; placing of candles in the windows of homes in Syria to light the Christ Child on his way; people of all lands attending Christmas Eve services at the Church of the Nativity in Old Bethlehem; lights on the rooftops and pictures drawn on the walls of white-walled homes of Christians in India; posters proclaiming peace and joy on Chinese walls; outdoor picnics and fiestas in Australia and Brazil where December is in summertime; a visit to a Mexican home where children break the piñata and scramble for Christmas sweets; brief glimpses of varied American Christmas customs.

A-V H

St. John's Catechism Adds New Units

Holy Orders and Matrimony are the subjects of the recently released sound filmstrips in the St. John's University Catechism series.

With the completion of these latest units, each consisting of sixty frames of original art in full color and a synchronized record, St. John's University has produced a total of eighteen units, ten of which present various aspects of the Apostles' Creed, seven cover the Sacraments, and one presents the Mass in two parts.

The next two units, dealing with sac-

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ments and prayer, are expected to be ready by March, 1957, according to Father Michael F. Mullen, C.M., director of the series and member of the faculty of St. John's School of Education.

Full particulars about the St. John's Catechism may be obtained from Father Mullen, St. John's University, 75 Lewis Avenue, Brooklyn 6, New York.

A-V 15

New Discs to Accompany "Stories of Music Classics"

As a result of the response to the *Music Stories* combination of pictures and music, The Jam Handy Organization now has supplemented its visual materials in music appreciation by providing records also for *Stories of Music Classics*.

The individual classics in this series are: The Sleeping Beauty (Tchaikovsky); William Tell (Rossini); A Midsummer Night's Dream (Mendelssohn); The Swan Lake (Tchaikovsky); The Bartered Bride (Smetana); Scheherazade (Rimsky-Korsakoff).

Stories of Music Classics, class-tested for the elementary grades but equally stimulating for all age groups, is a sequel to the "Music Stories" series. "Music Stories" provide color picture stories and recordings of six other favorite compositions: Peter and the Wolf, Hansel and Gretel, The Nutcracker, Peer Gynt, The Firebird, and The Sorcerer's Apprentice.

Both filmstrip series and their records are designed to help to acquaint children with fine music, to encourage creative expression, and to enrich the listening program.

The records are unique in that one side presents a special adaptation of the musical selection, arranged to follow exactly the filmstrip story. As the story unfolds on the screen, the narration is followed by thematic music. The reverse side gives the full orchestral rendition of the composition.

The six filmstrips of *Stories of Music Classics* are priced at \$27. Individual filmstrips are \$4.75. The set of six 12-inch 33 1/3 r.p.m. long playing vinylite records is \$21, with individual records at \$3.95. A personal demonstration of both the *Stories of Music Classics* and *Music Stories* records and filmstrip kits may be arranged through The Jam Handy Organization, 2821 E. Grand Boulevard, Detroit 11, Michigan, or through any of its authorized distributors.

A-V 16

December Times Filmstrip On Current Affairs

To set the stage for the vast forthcoming effort to advance man's knowledge in the International Geophysical Year 1957-1958, The New York Times Filmstrips on Current Affairs have issued for December an up-to-the-minute filmstrip entitled

Expanding Horizons for Science.

This filmstrip ranges from pole to pole, to the depths of the earth and far into outer space as it examines global activities keyed to a new era of knowledge about man, his planet and universe.

Today's explorer is a scientist whose world may be a galaxy of stars, a blood sample, an atom, says this filmstrip as it moves through the answers we seek, the frontiers of heat and ice and the realms of space to the trails to tomorrow.

Expanding Horizons for Science couples graphic pictures, charts and maps with easy-to-understand language to give new meaning and enrichment to the world around us. In 57 black-and-white frames, for 35-mm projectors, the filmstrip is accompanied by a discussion manual that contains an introduction to the subject, and supplementary information for each frame. Each frame is reproduced in the manual.

(Continued on page 264)



...have some!

Here's exciting wreath for your door... Imagine how thrilled folks are to find it is candy. And then, spy the scissors inviting them to cut off a piece. Easy and fun to make.

1 Cut in two bottom of a wire hanger; lap ends over 2 1/2"; bind together with adhesive tape. Pull in to circle. Wind wreath with 3 yds. of rag strips. Sew to base of hook. Wind tight.

2 Use about 3 lbs. of hard candy, cellophane and foil wrapped—all kinds and sizes.

3 Secure one end of 36 inches of thin wire to base of hook; run other thru one end of candy wrap; twist tight to wreath, piece by piece. Add bow and blunt scissors. Cover the hook.

Feel relaxed and be refreshed!



The bright, lively flavor and pleasant chewing of delicious Wrigley's Spearmint give a little boost and help you relax naturally. Try tonight.

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EDITORIAL



NEW HOPE IN THE MISSION FIELDS

THE CATHOLIC HEART IS CALMED by the sanguine predictions of zealous missionaries working in parts of the world torn by war and dissension. Recently Father Josef Meiners, S.V.D., who spent 17 years in China and three years in prison in Peking, predicted that "more than half the 600,000,000 Chinese will be Catholics within a few decades." Father Meiners is now in Sydney, Australia, to open a new seminary of the Society of the Divine Word. "Once Communism collapses," he writes, "there will be a tremendous rush to the Catholic Church. The Chinese people will never forget the strongest bulwark against their present oppressors. They will remember it was the Catholic Church that most vigorously opposed the Communist advance; Catholic missionaries who stayed longest, until they were expelled or jailed; Catholic priests, nuns, brothers, the brave Legion of Mary, and innumerable Catholic faithful who were slaughtered or jailed for their resistance to a godless, immoral, and cruel regime.

"The missionaries were expelled as criminals, but they will return as heroes. They left their flock in tears, but they will return with great rejoicing. At that time thousands of missionaries will be needed to meet the demand."

We regret that Father Meiners cannot give his message in person to the millions of Catholic school children in America. He could stir a yearning in their hearts to give their very lives for the future progress of the Church, to plant the knowledge of Christ in every pagan soul. Even this short message will stir the high idealism that devoted Catholic teachers try to implant in the hearts of children. Father Meiners worked in seminaries in China for many years. He was cofounder

of a Divine Word seminary in Peking. Within two years after its foundation it had enrolled 200 youth as candidates for the Society of the Divine Word. The progress was halted by communist persecution in 1951. The Reds jailed the entire seminary staff. After three years in prison he was released, and arrived in Australia last year. "I have been expelled," he said, "but one day I hope to go back. In Australia I am recruiting reinforcements for the Chinese mission field. This is one purpose of the new mission seminary near Albury."

Certainly Father Meiners and his great project should be remembered particularly by Catholic school children in their prayers and in their modest contributions of money to foreign missionary causes.

SOLVING A PERPLEXING PROBLEM IN FLORIDA

EDUCATORS EVERYWHERE ARE INTERESTED in plans for teaching religion to children in our public schools. State education officials in Florida have now prepared a guidebook for the teaching of religion and moral problems in Florida public schools. We are told that a committee of 21 members worked on this project during the summer months. The guidebook that resulted is not yet available in its entirety but we are told that it sets forth a set of basic beliefs summarized from the Declaration of Independence, Thomas Jefferson, George Washington, Abraham Lincoln, Dwight D. Eisenhower, and John Foster Dulles. "American Moral and Spiritual Heritage" is the title of the book.

It is the thought of the committee that certain "fundamental cornerstones" can be taught in the public schools. These cornerstones are five in number: (1) Man is a spiritual being of dignity and worth by virtue of the fact that he has his origin and destiny in God, his Creator. (2) As a spiritual being of dignity and worth, man is to be treated as an end in himself and is not to be exploited to serve the ends of others. (3) As a person of dignity and worth, man should develop self-respect and should endeavor to develop those capacities which are unique to him as an individual. He should not permit his unique individuality to be submerged or unduly threatened by the conformist pressures of society. (4) As a person of dignity and worth, man should recognize and respect these same qualities in his fellow men and should be responsible for promoting their general welfare. (5) All men are created equal in that they have equal worth in the sight of God, and therefore they have equal rights before the law and deserve equal opportunities to develop to the maximum of their innate capacities.

After establishing these cornerstones, the committee set up "safeguards against denominational teaching in the public school classroom and against violation of any child's religious freedom." These safeguards provide that there shall be no proselytizing, and nothing in the atmosphere of the classroom to make any student feel rejected because of his beliefs or disbeliefs. Strictly theological questions requiring interpretations are to be referred to a religious leader acceptable to the parents. In dealing with moral and spiritual subjects, teachers should avoid giving any sectarian slant to the instruction. Finally, the teacher should follow sound educational principles, and include only those types of learning experiences appropriate to the development level of each class.

There were members of seven religious denominations on the committee. The two Catholic members were laymen engaged in educational work. The Reverend William F. McKeever, superintendent of schools of the diocese of St. Augustine, said: "We view with sympathy any sincere effort to make religion a living reality in the lives of school children. At this point, however, we are withholding judgment on the merits of the program until we have seen and studied the detailed teaching manual which will be made the basis of the teaching in question."

Educators await with interest the outcome of this plan to teach religion and moral problems in the public schools of Florida.

LEADERS URGE CONFESSION

AN NCWC RELEASE, carried in *The Register*, August 26, 1956, tells of a non-Catholic trend back to the confessional. Hundreds of Protestants went to confession during their recent church convention in Frankfurt, Germany. Eight Protestant ministers, mostly Lutherans, were available in sacristy rooms to hear individual "confessions" as a followup to a sermon urging the ancient practice.

Protestants in Germany and other European countries have shown increasing interest in the re-establishment of the confessional. Protestant Bishop Wilhelm Staehlin of Oldenburg recommended a special manual for Protestants who want to confess. In France, a widely read book by the Rev. Mr. Max Thurian deals with the subject, and calls confession a sacramental act. Dr. Thurian heads a "Protestant monastery" at Taizé, near Cluny. John Calvin recommended individual confession, Swiss Protestant theologians point out. In Germany, the Brotherhood of St. Michael of Berneuch practices confession. In France, the president of the Protestant Federation of France, the Rev. Mr. Marc Boegner, wonders how confession was ever abandoned.

The Catholic Church considers confession one of the seven sacraments. Its matter includes the sins and the contrition, confession, and satisfaction of the penitent. Its form consists in the words of absolution pronounced by an authorized priest. Only an authorized

bishop or priest can validly administer the Sacrament of Penance.

TEENAGE COMPANY KEEPING

A POPULAR afternoon coast-to-coast radio program has stirred the editor of *The Josephinum Review* (October 17, 1956) to present a plea to Christian parents. This program features interviews with grade-school children in which seven- and eight-year olds are asked such questions as "Do you have a girl friend in your class?" "And you're going steady?" "Tell me this. Have you ever kissed your girl friend?" "I suppose you are going to marry her?" When these questions are answered in the affirmative, they elicit "the delighted high-pitched laughter of parents so extraordinarily stupid as to think this is an ideal state of mind for seven and eight year olds." Sometimes parents are green with envy because their child had not been chosen to make such a public declaration of affection. A little later these parents encourage, or at least permit, their son or their daughter, a mere high-school freshman or sophomore, to go steady. The end result of such youthful courtships, says the editor, is a lost youth at best, and, at the worst, unhappiness and tragedy. Often the pupil is so occupied in making his steady girl friend happy that he takes no proper recreation, does not engage in sports at all, and throws himself into a situation that is morally dangerous. The police files of any large city bear witness to the fact that the deadly practice of going steady is one of the most serious aspects of the teenage problem.

Even when children advance into the junior and senior high school age, a serious courtship is sheer folly, for they can have no reasonable hope of early marriage. The editor appeals to good and sensible parents to realize that exclusive company keeping with one person is not for the immature high school student, but is a phase reserved for the six months before engagement. Even the senior high school student lacks the intellectual and emotional maturity for such a step as marriage. "For boys and girls in junior and senior high schools to go steady," declares the editor, "is an abominable custom."

The Handbook of School Policies and Practices, published in 1956 by the Pittsburgh Catholic Schools, has this to say about parties and dances: "The school has the responsibility . . . of assisting pupils in the acquisition of those moral and social virtues which will help them to adjust themselves in social situations. The school should also be sensitive to the problems which parents encounter, and should be alert to the danger of such functions (as parties and dances) held without proper supervision. Therefore, with the approval of the pastor, the school should cooperate with Parent-Teacher Guild, Mothers' Guild, Holy Name Society, and other parish organizations in providing an occasional social affair. Dances for elementary school children are not permitted." This conservative policy helps to preclude immature company keeping.

BY FRATER FINTAN RUSSELL, O.Carm.
Mount Carmel College, Niagara Falls, Ont., Canada

THE LAY TEACHER in Focus

CRITICISM IS A VALUABLE FORM OF INSTRUCTION if mature and well-founded. In a recent talk Cardinal Stritch reminded Catholics that they must "covet" constructive criticism of their schools. Not only must there be honest self-criticism, but even the well-established criticism of others should be accepted.¹

An article appeared in the September 1956 issue of THE CATHOLIC EDUCATOR entitled, "We Train Followers," by Leo J. Hertzel. It was the author's contention that most Catholic schools, considered at any level of instruction, fail to train future Catholic lay leaders. Secondly, it contended, they have not succeeded in creating a receptive environment in which the lay leader may function.

Throughout the article, the reader will recognize that the author has brought a number of sore spots in Catholic educational practice to the surface. Yet it seems that several of the article's contentions are more easy generalizations than well-founded statements.

Attitude More in Home Than in School

After a well-defined picture of what a leader should be, the reader comes across this rather alarming statement:

The *typical* Catholic school in the United States fosters in its students the myth that ordination to the priesthood or membership in a religious order is a kind of automatic guarantee of 'infallibility' in all matters (*Italics added*).

Issue must be taken with the use of the word *typical*. In the context of the article *typical* seems to mean the normal or average Catholic school. The author then must have had some norm or standard to measure the prevalence of such teaching in the average Catholic school. Yet the article is lacking either sufficient references, statistics, or examples to give a sound basis to the statement. Although there is no doubt that the opinion must be true to some extent, nevertheless, many educators tend to believe that such an idea is circulated rather in the home environment than in that of the school. How frequently does not a parent tell the child, "If Sister says so, she's right!" or, "Father knows what he is talking about. Don't you ever dare to contradict him!"

The word *typical*, or a similar term, appears loosely several times in the article. Further along it is stated:

In the *typical* Catholic classroom little or no effort is made to encourage the student to think for himself. . . . Real effort is expended in making him accept the thinking and the conclusions of the instructor *in all areas of thought* (*Italics added*).

This time the article fails to supply the reader with any proof for the charge that "little or no effort is made to encourage the student to think for himself" is a widespread practice in the Catholic school system. What is to be said of the second statement? Must the Catholic student conform to the thinking of his instructor *in all areas of thought*? Must he accept the thinking and the conclusions of the teacher in such subjects as mathematics, geography, and English grammar? Obviously, there is little room for personal opinion in such areas of instruction. It is the teacher's task to present very definite material in as effective a manner as possible. Yet there are a number of occasions when personal opinion can play a role, for example, in the interpretation of a particular poem, current events, and presidential candidates, to name but a few instances. Certainly there is no logical reason for a teacher to demand that the student mirror his thinking in such cases. If the student's opinion is false or prejudiced, then the teacher has a right to try to point out the pupil's erroneous convictions. And such procedure should be considered good pedagogy.

Directive from School Boards

Yet a question of methodology still remains. Do our Catholic schools across the nation stifle individual thought? A study² has been made of twenty of the largest dioceses in the United States in an effort to give an account of their "progressive" practices. Space does not allow lengthy quotations from the study, but the general tenor seems to indicate that the diocesan school boards are adamant in directing the teachers to foster individual thought in their students. The survey admits that the twenty dioceses are not to be considered as perfectly representative of all diocesan school systems in America. Yet they should be considered somewhat typical of the reaction of Catholic schools in general to the program of progressive education. Here is what the diocese of Pittsburgh directs in its *Hand Book of School Policies and Practices*:



Students at Mt. Angel Academy, Mt. Angel, Oregon, engaged in a spontaneous, student-initiated "Put Christ into Christmas" project, by painting Christmas scenes on downtown store windows. One among many examples shows Katherine Nonneman engrossed in producing her own version of a Nativity scene, while pedestrians across the street look on.

To us "Indoctrination" is not a fearsome word. Every other agency of education, the press, the movies, the shop, the office, the playground . . . indoctrinate and must indoctrinate in certain areas for the very security of the child and the State. The school is but a part of this educational effort. Often it must attempt to counteract influences of some of the other agencies, but even then it is indoctrinating at least in those matters which it believes to be necessary and essential to good life.

We are realistic enough to think that we must teach our children what we ourselves believe to be the truth. It does not imply that the pupils must accept what we teach them. As a matter of fact, experience shows that often they do not. We believe they should have freedom, but within a controlled environment of the experiences we select for their guidance. . . .

It is admitted that a teacher is a guide and no more. She must be careful not to get in the way of the pupil's development. However even a guide indoctrinates. One would certainly be nonplussed in the Canadian woods, if, on arriving at an intersection of two trails, our guide would say "Make your own choice. I dare not indoctrinate." One's reaction would be to get a new guide at once. As one becomes more and more familiar with these trails, the services of the guide would become gradually less important. So also as the child matures, he is becoming more able to make his own decisions and control his own conduct. At the beginning some indoctrination and some regimentation are necessary. The existence of a police force in every civilized country proves that for some people, it is always necessary.³

To return again to "We Train Followers," the article mentions that "the pressure for absolute conformity is intensified" in all matters that touch on the activities of the Church. To illustrate his point, the author cites two contrasting examples: the pronouncements of the Legion of Decency and the expression of the personal opinions of Bishop Sheen. On the one hand, there are the personal opinions of a bishop, who, though renowned for learning, cannot be considered an unquestionable source in all areas of thought. On the other hand, there are the weighty judgments of many men who are backed by ecclesiastical approbation. Thus it can be a serious matter to disobey the judgments of the Legion of Decency.

It [the Legion of Decency] is careful in its judgments, and never lightly issues condemnations. Its reviewing board is made up of well-qualified judges, both clerical and lay. Since the Legion operates under the direction and supervision of the hierarchy, its recommendations have particular weight, and may even be called normative, for Catholics.⁴

Leaders at Least in Educational Field

Catholic educational institutions may be failing to produce a sufficient number of lay intellectual leaders in many fields, but Catholic schools are now producing a growing, solid core of lay leaders in the teaching field. They are leaders because they are engaged in what St. Gregory Nazianzen has called "the art of arts and the science of sciences," the formation of youth. Such a task calls for real leadership. Since the teacher in a Catholic school is equipped with the principles of a sound philosophy of education, with the knowledge that all truths flow from the One Truth, he is prepared to impart the best kind of instruction to the young men and women of America. This type of leadership will not go unrewarded. Christ has said: "He that shall do and teach, he shall be called great in the kingdom of heaven."

One might comment that these words of Christ apply directly to the preaching of God's word and not to instruction in such subjects as English and history. Yet the application is certainly not entirely irrelevant in view of Catholic educational philosophy, and the obvious import of every papal pronouncement on the subject of education. The truths and attitudes proper to Christ's kingdom are formed not only in religion classes, but through every subject properly taught in a Catholic school.⁵

It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence.⁶

It was Chesterton who once remarked that there is a

distinctively Christian way of teaching even the multiplication tables.

Reasons Advanced for Rare Call

On the other hand, although it is granted that the teacher in a Catholic school is a leader in a certain way, yet the truth remains that the lay man or woman is rarely called to leadership in administration in the Catholic school system despite his occasionally better professional training. There are a number of good reasons for this.

As a result of a Catholic philosophy of education, it follows that the entire curriculum of the Catholic school should center on religion. The study of religion is not a mere addition to the curriculum. Rather it is the core of the program. All other subjects and activities should revolve around it. True Catholic education, then, consists not only in teaching religion for one class period a day, but also, as was brought out previously in this article, in introducing God to the students in all the subjects taught at school. It is the job of the principal to maintain this religious atmosphere in the school. It would seem that the priest or Religious is objectively better prepared to set this tone in the school.

Secondly, the teaching function (*magisterium*) of the Church belongs primarily to the Holy Father, the bishop of Rome, and thence to the other bishops of the world, and so on to all priests, who share with the hierarchy in the priesthood of Christ. Now, one function of the *magisterium* of the Church is the establishment of schools. "It is evident that both by right and in fact the mission to educate belongs preeminently to the Church."⁷ Hence, the solemn duty of the bishop to establish schools in his diocese as part of his ordinary *magisterium* and his continued concern that they are always conducted as an extension of the Church's fulfillment of the divine command to teach all nations. But it is obviously impossible for a bishop to see to all such matters personally. He must share his work; and he does so first of all with those who are ordained for that purpose. Ideally, therefore, Catholic schools belong in the hands of priests. And this for two reasons. The priest's competence stems, first and foremost, from his power of orders, and, second, from his intensive training in theology.

All of the Catholic schools in a diocese, therefore, are founded under the bishop's jurisdiction. Further, many Catholic schools are established by religious orders with the permission of the bishop of the diocese in which the school is founded. The bishop is always the overseer, but for all practical purposes the religious order is responsible for the spiritual, intellectual, and financial administration of the school. Since the religious order owns the school, it would only seem logical and fitting that it choose a competent person from the order to serve as president or principal. In most cases, the religious order would be unable to pay a lay administrator a salary that reflects his position. (It must be remembered that the Catholic school is

not a profit-making organization; rather, it is a barely going concern.)

Grudging Welcome Conceded

In the actual teaching situation, the unfortunate circumstance in many instances is that the lay teacher is met with a cold and grudging welcome by many pastors and administrators. However, there are far more than few "enlightened" priests, Religious, and laymen who are working to change such a frame of mind. The meetings of the N.C.E.A. have repeatedly expressed the desire that the lay teacher be met with a better reception in the Catholic school system. At the 1954 convention in Chicago, Rt. Rev. Msgr. Henry M. Hald said:

We must realize that the layman has a definite place in Catholic elementary education [he was speaking to the elementary school group], and that administrators especially must address themselves to the problem of securing a steady flow of good teachers into the Catholic school system.⁸

In 1953, Very Rev. Msgr. Henry C. Bezou commented:

. . . the lay teacher should be made to feel that she is an important person in the school or in the school system and not someone who is serving only as a substitute until a religious person comes along.⁹

Should Be Given Auxiliary Role

Besides receiving a cordial welcome in the Catholic school system, the competent and qualified lay teacher with experience in administration should be given an auxiliary role in Catholic school administration. Many

(Continued on page 234)

The glee club at Immaculate Conception Academy, San Francisco, California, participates annually in the traditional candlelight ceremony in which all academites join to pay tribute to the ever-beautiful Christmas story.



Quantitative Thinking—a Correlating Factor

TEACHERS DEVOTED TO THEIR NOBLE PROFESSION frequently subject themselves to rigorous self-scrutiny in the attempt to discover how they may best present their subject matter. Because their well-prepared expositions often meet with listlessness and indifference from their students, they often lose confidence in their own ability to stimulate intellectual activity in the teenagers entrusted to them. The following ideas are presented in the hope that they may augment the historical background and perhaps influence the philosophy of teachers, especially those whose task is to impart mathematical knowledge.

The title of this article when paraphrased means simply: how does the type of thinking that predominates in mathematics influence our rational processes in other fields of knowledge and how may it serve to unify and integrate these? This might be termed the first purpose of the present article. In order to examine the type of thinking employed in mathematics we shall look briefly at the nature of mathematics. We shall consider the position of mathematics with respect to the other branches of knowledge and we shall scrutinize the characteristics of mathematical science. This having been done we shall proceed to discuss the role of mathematics as a correlating factor.

Simply Defined

What, precisely, is meant by quantitative thinking? It is nothing else than our thinking about quantity. Everything with which we come in contact in the material order possesses quantity—or, as the philosophers say—extension. It is the first of the accidents and must be present before we can speak of the qualitative notes of being. Whiteness, for example, is a quality of some object—before something can be white it must have extension of quantity to receive the whiteness. Before we discuss hardness or softness, elasticity or rigidity of bodies, we must know that we are dealing with a body—something that is extended or so constructed that it has parts outside of parts. When you walk into a dimly-lit room and stumble—you are first aware of the extension of some object that obstructed your path. Only later do you discover that it was not a chair but a sewing machine.

Because we are aware of the extension or the *quantity* of bodies before we are conscious of their finer differentiating features—we should realize how important it is that our notions regarding quantity be

simple and accurate. But as soon as we concern ourselves with quantity we are approaching the science of mathematics; for mathematics busies itself with quantified being or being under the aspect of quantity.

Considered Under Two-Fold Aspect

A very basic and ancient approach to the study of quantity considers it under a two-fold aspect. All types of quantity are seen to classify as *magnitude* or *multitude*. If I ask the question: what size is it?—which is certainly a mathematical question—I want to know the *magnitude* of the body. This is the province of geometry—the science of position, which considers sizes and positions of static figures in the plane or in the space. If, however, I ask the question: how many marbles have you? my problem is one of *multitude* and this is studied in the field of number. Magnitude is called continuous quantity while multitude is referred to as discrete or separate quantity—it more readily admits of a break-down into similar units. If I ask how many chairs are in a room, I expect a definite, distinct answer which will tell me how many times the unit (one chair) has been repeated or is grouped together. If, on the other hand, I ask what is the length of a table I will be satisfied with 6 ft. 2 in. or 6 ft. + 2 in.

Classification Conceived Early

A brief digression on Boethius who studied, among other things, the theory of numbers as proposed by the Greek scholars of earlier centuries is here introduced. He wrote two interesting little works that are pertinent to the matter being treated. These works are: Volumes I and II of *De Institutione Arithmeticae (The Foundations of Arithmetic)*. In one of his early chapters he treats of that body which is "continuous and joined to its parts and not divided by any boundaries." He cites as examples: trees, stones and "all bodies of this world which are properly called magnitudes." Boethius goes on further to discuss the type of quantity which characterizes a pile or heap of things. The parts are disjoined from one another and unity is achieved by the assembling of the discrete parts such as a flock or a congregation. This type of discrete quantity, he calls *multitude*. Limited multitude is *number*. It is worthy of note that already in the 6th century in Rome, the bipartite classification of quan-

ity as given earlier in these pages was a prevalent and familiar notion.

Another item that might well be mentioned here is that the term "quadrivium"—so sacred to all lovers of the liberal arts was first used by Boethius—it later became a term of common usage. Moreover Boethius showed that the four branches composing the quadrivium are all subdivisions of quantity in one or the other of its two forms.

Thus we have

multitude—discrete quantity—number	{ absolute— arithmetic (per se) relative— music (per extra)
magnitude—continuous quantity—science of position	{ quantity at rest, static bodies— geometry quantity in motion, moving bodies —astronomy

Number Given Priority

Furthermore Boethius attempts to show that arithmetic, the science of number, considered in itself is prior to music, geometry, and astronomy. This he does as follows: Substances are prior to accidents as *animal* is prior to *man*. If you take away animal—the nature of man is destroyed (for man is a rational animal); whereas if you remove rationality, i.e., that which makes the animal-man, animality does not perish. He carries this analogy over into the field of quantity to prove that number is the basic substance, while music, geometry, and astronomy are, so to speak, mere by-products. Thus Boethius argues that if you take away number, on what does triangle (3-angled) or quadrangle (4-angled) rest? since all geometric notions are primarily derivatives of number.

If you remove triangle, square, and the like, geometry collapses but not so the *three* and the *four* and the designations of other numbers. When we speak of geometric figures (such as triangle, square, or pentagon) some number is implied. In like manner Boethius shows how the essence of number is prior in the realm of music. Musical measure itself is set down in terms of number for we speak of thirds, fourths, octaves, etc. Similarly geometry which considers bodies at rest antecedes astronomy which treats of bodies in motion. This is so because of the principle that motion follows rest. In astronomy use is made of circles, spheres, centers, poles, and arcs in order to describe the movements of the various celestial bodies. Astronomy must use the "stuff" of geometry to describe the motion of planets. Moreover, astronomy is seen to draw on the "stuff" of music to describe the harmony of the spheres, and motion is expressed in terms of pleasing rhythms. Thus in order of priority we have number, geometry, music, astronomy. So much for the nature of mathematics as conceived by Boethius.

In Respect to Other Branches

Let us now turn our consideration to the position of mathematics with respect to the other branches of knowledge. Many people dismiss the idea of mathematics with "It's too abstract." This phrase even though, perhaps, meant to be a condemnation is in reality a very true statement. Mathematics is abstract because it is concerned with those things which exist in matter but which can be thought of apart from matter. A triangle to exist must be fashioned of wooden beams or some similar substance but I can think of a triangle apart from wooden beams or brass rods because all that is essential to a triangle is three lines intersecting in pairs. A schematic diagram of the various speculative sciences (those branches whose concern is *truth as truth*) may serve to bring out the relative position of mathematics with respect to other fields of learning:

3rd level—Mathematics—Being

2nd level—Mathematics—Quantified Being

{ Pure Math.—
Number, theory,
etc.
Geometry
Applied Math.

1st level—Science of nature—Qualified being

{ Astronomy
Physics
Chemistry
Biology

Little Abstraction

In the very first level there is very little abstraction. It is merely from individual sensible matter to common sensible matter. Thus to gain knowledge of the human voice, its tone quality, pitch, range and flexi-

Practice teaching is one of the advantages offered at Mount St. Scholastica College, Atchison, Kansas.



bility, one abstracts from *particular* human voices (Johnny Ray, Rosemary Clooney, Bing Crosby) but not from all human voices. Whatever conclusions are reached will still be expressed in terms of *sensible* matter (matter which impinges on the sense organs). In the second level as has been previously indicated, the objects must be linked with sensible matter in order to exist but not to be thought of.

Thought of Independently of Matter or Notion

In the third level the mind is concerned with objects which both exist and can be thought of entirely independent of any matter or motion. Thus if I speak of substance or actuality, no reference is made to the material order of the universe. Looked at from another aspect we may say that in the first level there is less to know—but *what is there*, is more familiar to us. In the second level there is *more to know* but it is *less familiar*. In the third and highest level—we are confronted with what is *least known to us* but with that which intrinsically *has more to know in it*. Let us look briefly at chemistry. What do we learn from chemical science? Merely the material constitution of things. We gain knowledge as to the exact proportions of various material elements which make up a compound.

Let us now examine in a rather cursory manner some of the characteristics of mathematics. This being done we shall proceed to our second purpose: to show how mathematics may serve as a correlator with the other subjects we ordinarily teach. A mathematical system is made up of elemental undefined terms. In Euclid's geometry these are *point* and *line*; next we have unproved postulates and in the third place, a body of conclusions that are logically deduced therefrom. The primary concern is the validity of its conclusions, i.e.,

These students at Immaculate Heart College, Los Angeles, California, seem to have made their choice of one among 4,000 scores and music records at their disposal.



that they follow logically from the initial assumptions or premises. A mathematical system must meet certain requirements—its axioms must possess consistency, independence, and categoricalness. Qualities of lesser importance, but ones which certainly add to the beauty of the structure, are symmetry, generality, and applicability.

Nature and Structure

Thus we have seen something of the nature and internal structure of mathematics. It now remains for us to show how this can be utilized: *first* in the development of the teacher herself; *secondly*, how this type of training will keep her professionally stimulated; and, lastly, how quantitative thinking ties up with other curricular subjects.

What benefits accrue to the teacher herself from training in quantitative thinking? The first answer is that the teacher is a human being and is entitled to have some acquaintance with one of the great fields of learning—that is, the study of quantity—mathematics. It is part of a liberal education and should be present in the background training of all teachers. Secondly, because of the predominance given to deductive reasoning in mathematics it can contribute greatly towards developing critical thinking, logical reasoning, and careful judging—all of which are essential activities during our waking hours of each day. It enables one to generalize, to abstract with greater facility. Mature minds are those which have strengthened the logical faculty by following an argument from point to point; likewise mature minds strive to steadily improve in the process of comparison, i.e., the formulation of sound judgments. If these things are paramount in the mind of the teacher, if she has constantly striven to grow, to mature, it may be reasonably supposed that she will also aim to develop these intellectual virtues in her pupils. Critical, penetrating thinkers are rare and it behoves us to do all we can to develop them.

Mathematical Training Advantageous

Mathematical training is highly advantageous in the professional and administrative life of the teacher. We are all familiar with the battery of standardized tests that must be administered each fall when the school term opens. The teacher who is adept at figures is usually in great demand because facility and skill with numbers and other quantitative concepts are essential in the handling of these tests. Not only does the scoring itself involve mathematical notions but also the interpretation, correlation, and computation of such measures as mean, median, mode, standard deviation, skewness and kurtosis. Prognostic and diagnostic tests, if used skillfully and to their full potential, necessarily involve much mathematical computation.

It remains for us to show specifically how quantitative thinking ties in with other courses in the curriculum. Teachers in the high school level have no

difficulty in compassing the extent to which the physical sciences lean on mathematics. Scientific findings especially in the realm of physics and chemistry are expressed in cryptic, mathematical fashion.

$$S = \frac{1}{2}gt^2; t = 2\sqrt{1/g}; E = mc^2; V_1/V_2 = P_1/P_2 \times T_2/T_1, \text{ etc.}$$

In Language Arts

We should like to point out the value of correct mathematical thinking in the field of the language arts. If it is borne in mind that mathematics is a language employing *symbols* instead of words, then the necessity for correct statements is readily recognized. We discourage the teacher of the language arts, whose aim is to teach children to express their ideas, simply, clearly, and accurately, if we tolerate just any sort of mathematical statements and do not insist on correctness. We can aid the teacher of language if we paraphrase our terms—explain, illustrate, and amplify them. Just because certain terms appear consistently in our arithmetic textbooks does not mean that they are sacrosanct and irreplaceable. The terms used must be such as to lead pupils to think through a mathematical situation and arrive at a conclusion. Mathematics when properly taught can contribute clarity, conciseness, and precision to the expression of ideas. These are certainly valuable traits for any form of expression.

Early in my own mathematical career I was given this example of forcefulness of mathematical expressions in conveying weighty ideas. It is related that in one of his political speeches the erstwhile Missouri senator, James Reed, gave utterance to the following: "Give me the radius of a man's intelligence and I shall circumscribe for you the area of his tolerance." This provides an apt illustration of the effective use of mathematics in public speaking.

Convey Ideas

Intercommunication between human beings is always an attempt to convey an idea and it may assume various and even strange forms. Thus the Zulu may beat out his message on a tom-tom, while the ardent swain will have recourse to the language of flowers to speak to his heart's true love. Any device which conveys meaning is a language, and clear-cut ideas as well as correct forms of expression can be attained by the alert teacher. We are not training for meaning when we permit pupils to memorize rules in a mechanical fashion. There was Jack who had learned that one may "cancel like factors in numerator and denominator," so in his trigonometry quiz when he met the equation $\cos x / \cot x = .24$ he cancelled so as to leave $s/t = .24$ (Didn't the "c" over "c" cancel beautifully and the o's and the x's?). He had carried the rule a little too far. Then there was Sally who proceeded as follows: $a^2 - b^2/a - b$, cancel the exponent after "a," the one after "b," and the equivalent "a" and "b" in the denominator, leaving: $a - b$. She emerged with the correct answer but obtained it in a most incorrect



A sodality officer presents a statue of our Lady to a student who was voted as having the most attractive modest gown. The occasion was a semi-formal dance sponsored by the commercial club of St. Francis Academy, Pittsburgh, Penna.

fashion. Tom never bothered to distinguish between a theorem and its converse and the reasoning employed, so he argued that since every equilateral triangle is an isosceles triangle then, of course, every isosceles triangle is also an equilateral one, the falsity of which should be clear to every sophomore geometry student. Mathematical symbols facilitate thinking, provided the student clearly understands what the symbols refer to.

Graphic Arts

Visual or graphic arts draw heavily on mathematical notions and quantitative concepts. Pythagoras said, "Art is number," and modern scholars have said architecture is frozen music. Symmetry, balance, proportion, and perspective all utilize numerical relations. In the French Baroque style of architecture the upper stories of buildings diminish markedly in height. Thus the front stories of the Louvre are arranged almost like the terms of a decreasing arithmetical series. One great architect has said in terracing the front stories from the first floor up one should follow the geometric series with $r = 3/4$. Let us return to the idea of symmetry; static symmetry is achieved by concentric circles of equally spaced radii whereas dynamic symmetry results when the radii increase according to a definite ratio. Whirling squares and certain types of root-rectangles have been employed to create a sensation

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By REV. MARK EDWARDS, S.M., M.A.

St. Pius X Parish, 400 Warrensville Center Rd., Bedford, Ohio

The Art of the Teacher

The good teacher is a gentleman and a man of prayer, who instructs human minds with a clarity that bespeaks hard work and full knowledge of his subject and who molds human characters with a sympathy, understanding, patience, gentleness and fairness that echo back to the Great Teacher of all men, Christ, our Lord.¹

THIS ARTICLE PRESENTS some of the chief requirements of the effective teacher, some specific observations for the teacher's consideration, and some recommended books for personal teacher training. The teacher is here thought of as educator, molder, builder, not merely as instructor. Intended primarily for new teachers, the article envisions being of service to any teacher. Though concerned principally with those teaching adolescents, it applies to all teachers. The arrangement of the material in outline form enables a teacher to use it as a check-list.

Requirements of the Effective Teacher

Requirements of the effective teacher. (1) Knowledge of (a) the subject matter, (b) methods, (c) the students, (d) aims, (e) self.

(a) Knowledge of the specific matter to be taught in class, acquired by education and training, must be supplemented largely by private endeavor, once the teacher has been well started and properly directed. As the teacher progresses, he finds more time for exploration into related subject fields, especially those suggested by practical classroom experience.

(b) Knowledge of the basic audio-visual teaching materials, of general teaching methods and those specific to the subjects taught, as well as a continuing interest in methodology, not only keeps the teacher on the alert, but it also spurs him to devise his own "bag of tricks" for classroom use.²

(c) Knowledge of the students taught—their individual traits, personality, temperament, background, needs, wants, ability, age—is clearly essential for effective teaching. The object is to attain as thorough an understanding as possible of the students (through records, tests, personal dealings, classroom behavior, experience of other faculty members), in order to "get through" to them. The importance of understanding students as they are *today* can hardly be exaggerated. A teacher's memory of his own adolescent outlook, even granted that he faithfully reconstructs such a viewpoint, is helpful but inadequate. Even as neces-

sary a measure as discipline proves disastrous if administered without understanding.

. . . the educator has to beware carefully of assuming the attitude of the judge; his principal task is not to condemn, but to understand. Condemnation may prove an efficient means of influencing, if it is used with discretion; so may punishment. But both presuppose thorough understanding.³

Know Aims, Objectives

(d) The teacher should possess a working knowledge of the basic aims and objectives of education,⁴ as well as of the specific goals of each subject and of the relative place each subject holds in the whole picture. This, together with the knowledge of his students, will equip the teacher to help inculcate in his students the values, intermediate and final, that they should possess.

(e) Knowledge of self, as teacher, should highlight his weaknesses. Then he can make their correction the object of constant effort.⁵

(2) Love of (a) God, (b) the students, (c) the subject, (d) the true, the good, and the beautiful.

(a) Other things being equal, the deeper a teacher's love of God and personal devotion to Christ and Mary, the more effective is his teaching. This is simply because he becomes to a greater degree what he teaches, after the manner of his Master. True, our Lord's emphasis is always clearly on the moral; this serves as a strong reminder for his followers ever to put first things first.

The chief glory of Jesus as Teacher is that He exemplified and personified everything that He taught. . . . He taught by being the type of man God would have us be.⁶

It is in this hierarchical sense that the vanity of human knowledge so often mentioned in such books as *The Imitation of Christ* should be understood and clearly explained to adolescents to avoid troubling confusion in their minds. To the young mind, "All knowledge is vain" and "Study hard" constitute a baffling paradox.

(This knowledge spoken of throughout this section includes that graciously gained by faith as well as that painstakingly gleaned by reason. The same outlook carries through the following treatment of various virtues—they are primarily supernatural.)

Valuable Perspective

(b) Ideally, a teacher's affection for his students should be personal, individual, and parental. The harmonious blend of parental affection and non-parental objectivity gives valuable perspective. This perspective more easily avoids the natural emotional entanglements to which parents are understandably subject.

(c) To achieve the conviction which he hopes will inevitably be communicated to his students, a teacher must be fond of his subject, either naturally or by acquisition.

(d) A real educator has an unaffected love of what is true and good and beautiful. He strives to build up the same attitude in his students, after the pattern of Jesus Christ, the Incarnation of the Truth, Goodness, and Beauty that God is.⁶

(3) Patience with (a) self, (b) students, (c) administration.

(a) Teacher growth demands time and dogged persistency. There is no one big preparation that holds for life; continued preparation is needed. The practical element of time prevents a teacher from achieving all at once everything he would like to do regarding his courses. The end-of-the-year awareness of teaching mistakes of commission and omission should not discourage the teacher but provide a spur to do better the following year. There is always more to learn; so why should the teacher be distressed that he cannot have learned it all at once? The "thorough knowledge of the subject" of which the books speak must mean "thorough in intention and continuously growing in acquisition."

Needs Patience

(b) The teacher needs patience to have a sympathetically objective appreciation of student ideas, opinions, difficulties, mistakes. Patience helps the teacher concretize what he knows in theory—that many things are hard-learned and are only crystal clear after perhaps years, that a new group of students ten years from now will be as new then as this year's group is now. There is the story of the teacher who said, "I explained the matter once; nobody understood. I explained it a second time; nobody understood. I explained it a third time; I understood."

(c) A teacher may find many administrative practices with which he disagrees; he may be actually right or, owing to his own lack of vision, wrong. The important thing is to be fair-minded and loyal to the authorities and to his fellow faculty members, even while striving zealously to effect changes which he thinks are for the best interests of the school and students.

Patience and love are closely coupled. A teacher needs patience to have an abiding love of his students. He must be aware of his conduct and the effect it has on his students who look to him as a guide. Rain clouds do not scatter the sunshine, nor is cheerful love

spread by the gloomy and grumpy. The effect of an adult's conduct on a child (and think of that of a teacher on his students) has been touchingly described by the great Russian novelist, Dostoyevsky:

Every day and every hour, every minute, walk round yourself and watch yourself, and see that your image is a seemly one. You pass by a little child, you pass by, spiteful, with ugly words, with wrathful heart; you may not have noticed the child, but he has seen you, and your image, unseemly and ignoble, may remain in his defenseless heart. You don't know it, but you may have sown an evil seed in him and it may grow, and all because you were not careful before the child, because you did not foster in yourself a careful, actively benevolent love. Brothers, love is a teacher; but one must know how to acquire it, for it is hard to acquire, it is dearly bought, it is won slowly by long labour. For we must love not only occasionally, for a moment, but forever.⁷

Needs Humility

(4) Humility

(a) to recognize his own abilities, limitations, and shortcomings;

(b) to admit mistakes and lack of knowledge;⁸

(c) to accept the fact that students can be brighter than teachers (though they may not know so much as their teachers);

(d) to realize that the true role of the teacher is to lead others to educate themselves.

(5) Humor

(a) to enliven the classroom situation;

(b) to relieve tension, aid patience, and balance the interpretation of mistakes and blunders;

(c) to enjoy the role of teacher;

(d) to keep optimism and cheerfulness in the ascendancy.

The girls' choir of St. Elizabeth's School, Baltimore, Maryland, closed the Franciscan Centennial Year of 1956 by taking part in a choral presentation over the radio.





Choosing a CATHOLIC COLLEGE Series

Immaculate Heart College

Immaculate Heart College for women, resident and day, conducted by the Sisters of the Immaculate Heart, received its charter as a degree-granting institution of higher learning from the Legislature of the State of California in 1916.

LOCATION

Immaculate Heart College consists of sixteen acres located at the northern end of Western Avenue at the foot of Hollywood hills. It is a centrally located metropolitan college, easily accessible to students living in the nearby valleys, in the coast towns and in the suburbs of Los Angeles. Communications regarding admission should be directed to *Director of Admissions*.

ACCREDITATION AND AFFILIATIONS

Immaculate Heart College is affiliated with the Catholic University of America; empowered by the California State Board of Education to confer California State Credentials; approved by the Western College Association and by the National Association of Schools of Music as an Associate Member; a member of the Association of American Colleges, of the Western College Association, of the National Catholic Education Association, of the National Commission on Accrediting, and of the American Association of University Women.

COLLEGE OBJECTIVES

The college is concerned primarily with the cultivation of intellectual discipline and therefore dedicates itself to develop in

the students: (a) the intellectual powers of observation, assimilation, evaluation and judgment, organization and expression; (b) acquaintance with the main fields of knowledge; (c) understanding of the inter-relationships of these fields; and (d) understanding of the relationship between the intellectual and the spiritual life. In order to attain to effective leadership, the college makes a concerted effort to develop through the co-curricular activities such social values as a sense of service and personal responsibility to groups, a broadening of tolerance, emotional stability, ease in communication, and appreciation for the democratic processes. It is not so much through specific courses as through the development of a comprehensive intelligence that the college hopes to translate the Catholic ideal of homemaking into terms of daily living.

FACULTY

Sisters of the Immaculate Heart, priests, lay men and women.

LIBRARY

65,000 volumes; 4,000 scores and records; audio-visual aids.

DEGREES

Immaculate Heart College offers, on the undergraduate level, the following degrees: *Bachelor of Arts*; *Bachelor of Science*; *Bachelor of Music*; *Associate in Arts*. The Graduate Division of the College (not featured here) offers *Master of Science in Education*; *Master of Music*; *Master of Arts (English)*; *Master of Science in Library Science*.

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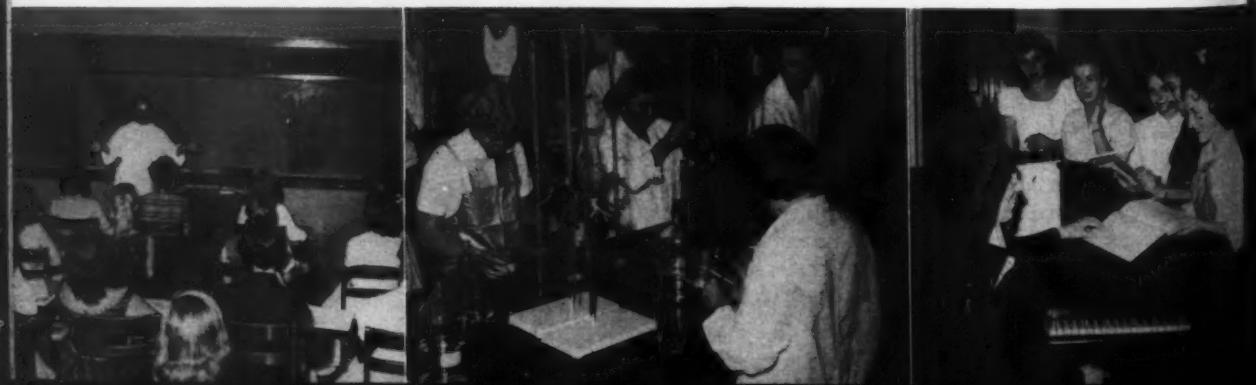
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CURRICULUM DIVISIONS

- I. *Division of Fine Arts*, including the departments of Art, Music, Speech and Drama.
- II. *Division of the Humanities*, including the departments of English, Foreign Language (French, German, Spanish, Latin), Philosophy, Theology.
- III. *Division of Natural Science*, including the departments of Biology, Chemistry, Physics, Mathematics.
- IV. *Division of Social Science*, including the departments of Economics, History, Political Science, Sociology.
- V. *Division of Community Service*, including the departments of Business Education, Education, Home Economics, Dietetics.

CO-CURRICULUM AND EXTRA-CURRICULUM

Personnel Services: Guidance Services (including psychometric laboratory); Freshman Orientation; Health Service; Lecture and Concert Program; Annual Retreat; formal and informal social functions.

College Societies and Clubs: Associated Students; Student Council; Jongleurs of Our Lady; Chemistry Club; Mathematics Club; Science Club; Sedes Sapientiae Seminar; American Red Cross; National Student Assn.; National Federation of Catholic College Students; Academic Senate.

ADMISSION REQUIREMENTS

1. Application blanks are to be requested from the *Director of Admissions* of the College. When filing applications, a fee of \$5.00 must be forwarded.
2. Fifteen credits from an accredited high school must be presented in the transcript which is to accompany the application blank. Of this number of credits, nine must be distributed as follows (a passing grade is required in subjects taken in the first year of high school; an average grade of B must be had in subjects taken in the last three years of high school): a) History (1, $\frac{1}{2}$ of which may be in Civics); b) English (3, consisting of any 6 semesters of English, journalism, public speaking or drama); c) Mathematics (2, consisting of two semesters of elementary or advanced algebra, and two semesters of plane geometry, or solid geometry and trigonometry); d) Science (1, in one advanced laboratory science); e) Foreign Language (2, in one language); f) advanced (3rd or 4th year) mathematics, or foreign language, or chemistry, or physics (1), or 2 units in another language.
3. The Scholastic Aptitude Test of the College Entrance Board is required.
4. It is desirable that the applicant arrange for an interview with the Dean of Students.
5. All resident students are required to furnish two letters of character recommendation as well as one from a bank assuring ability to carry residence costs.

Advanced standing applicants from recognized colleges must submit high-school and previous college records as well as a statement of honorable dismissal.

EXPENSES

Tuition, per semester.....	\$150.00
Board, per semester.....	400.00
Room, per semester.....	25-60.00

SCHOLARSHIPS

Immaculate Heart College offers full and partial, competitive and non-competitive, tuition scholarships. Applicants should write for detailed information to the *Director of Admissions* in advance of February 1st.

Illustrations. Opposite page, top: Resident students relax; on the "Cloister" between classes; seminar in Political Science. **Opposite page, bottom:** class in Theology parallels and complements Philosophy curriculum; scientists at work; session in Ear Training and Harmony.

This page, top to bottom: before dinner, in the recreation room; preparing posters for social event; section of the campus facing the Hollywood hills; an aspiring artist; students who need financial assistance to attend a Catholic college may earn part or all of their tuition by working in the library.



(6) Enthusiasm

- (a) to keep teaching interest alive;
- (b) to inspire interest in the students, to help them reach to the heart of the matter;
- (c) to make emotionally acceptable what is true and desirable.

(7) Balance

- (a) in striving to achieve the ideal blend of youth's zest and age's wisdom;
- (b) in being sensitive to student feelings and opinions, while exercising reasonable and reasoned authority;
- (c) in remaining aware of the whole curriculum, while energetically trying to teach his own subject;
- (d) in endeavoring to adopt the good in what is new, while retaining traditional values;
- (e) in trying to keep the element of spontaneity in teaching, while observing system and order;

(f) in avoiding general statements that mislead students (e.g., "Horace Mann opposed religion in the public schools") and sometimes hurt students who do not fit into the teacher's concept of "general patterns" (e.g., "Anybody that doesn't understand this is a moron"). (Teaching is such an art-defying strict definition—and the variables in students and teaching methods are so many that the "always-never" type of thinking is unfortunate. Universal statements on essentials are fine; for example, "A teacher should always try to be patient and understanding." When it comes to accidentals, however, such statements ought to be avoided; for example, "To ensure the best results, always give a daily test." Some days, for many possible reasons, it may be better not to give a test. See numbers 10 and 12 below, for related applications of this same principle.)

(g) in theoretically making the necessary distinctions and practically appreciating the differences between such areas as memory and reasoning, imagination and understanding, unconscious ignorance and conscious ignorance, knowledge and conduct, science and philosophy, reason and faith, natural and supernatural.

Specific Observations

The following are some specific observations for teacher consideration.



(1) Attitudes in students. A teacher should work to inculcate in the students, by direct and indirect methods, sound attitudes. Settling for the giving back of assigned matter is insufficient. Facts are not enough; students should learn understanding, relationships, the knack of generalizing. As students advance in age, the teacher should stress the importance of judgment and reasoning, while not neglecting the value of memory and imagination.

(2) Library. Either personally or through the faculty librarian, a teacher should acquaint his students with library essentials. General reference works and material particular to the subjects taught should receive special attention. Whatever efforts a teacher makes to encourage the use of the library deserve praise. Some students, with proper direction, will do much extra reading and studying. But they must know what to look for and how to find it.

(3) Thought on the course. Adequate grasp of a course demands not only reading but a good deal of personal thinking. A systematic method of note-taking on movable material such as index cards or loose-leaf paper serves as a helpful feeder for such thinking. A teacher should first state the objectives of the course for himself in his own words; then, he can check with some standard list.

Plan Course

(4) Planning the course. A good teacher thinks and plans out his course, at least along general lines, by semesters, by six-week units (or quarterly, according to the school's arrangement), by weeks, by days. Even if time permits only a brief and sketchy outline, the daily lesson plan proves very useful.⁹

(5) Covering the course matter. Covering all the

The sophomore and junior winners of the Detroit News Scholastic Writing Contest show that hard work is the key to success. Lynne Marshall (center) shows an interesting article to Susan Coval. Other winners are Cynthia Gleason, Sylvia Ruszcynski, Mary Kramer, Catherine Prendergast, Sue Emerick, Sharon Kettell, Carolyn Fulgenzi, and Joann Huryn. The scene is in Dominican High School, Detroit, Michigan.

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matter at least in a survey way and at the same time delving into the essentials as much as time allows—this seems to be the happiest compromise in this moot question. The brighter students will profit considerably from even the somewhat quick coverage of the whole; almost all will get the essentials.

(6) More on covering the matter: maximum and minimum. If the educator tries to teach and explain the maximum matter possible, giving more and covering more than is demanded back in tests and examinations, all in the class will be helped. The passing note should not be geared for the bright; the slower ones should get enough to "get by." The teacher can include questions "to separate the men from the boys" intellectually and at the same time retain a reasonable minimum of required matter. Understood in this way, and assuming heterogeneous grouping, the principle can be stated thus: Give a maximum and demand a minimum.

Unity and Clarity of Presentation

(7) Clarity, unity, and variety. Clarity and unity in classroom presentation must always assume paramount importance, regardless of the particular approach used—discussion, the inductive method, demonstration, etc. A lot of "batting around" and discussion normally arouses interest and opens up many avenues, but the teacher should not leave the final solution of the question "in the air." Variety, all possible variety in presentation—but always unity and clarity, some summary or outline or key word to enable systematic grasp of the matter!

(8) Student mistakes. Mistakes are advantageous. Public correction of exercises or indication of key errors helps all learn. All mistakes, as well as all questions, can benefit all in the class. To avoid possible embarrassment, the teacher can pick out the important mistakes from the written assignments without mentioning who failed what. To have a searching mind in the quest of truth and at the same time to be not unduly distressed by mistakes: such a mentality merits commendation. If a teacher helps a student acquire a proper outlook, he has done him a great service.

(9) A few "don'ts" for the teacher.

Don't resent questions to which you do not know the answers.

Don't discourage questions for fear of making mistakes.

Don't have an artificially strict classroom situation to achieve discipline. (Stress the preventive method of discipline, after Don Bosco's example, rather than the corrective method.)

Don't avoid necessary correction and punishment.

Don't avoid student difficulties; try to solve them; explain; students are often unintentionally one-sided.

Don't punish when you are angry; postpone.

Vicarious Experience

(10) Vicarious experience and experimenting. Discussion with fellow teachers is a source of help. The



Part of tradition and of rule of the day at Pittsburgh's (Pa.) Central Catholic High School, is the jaunt around the school quadrangle after each lunch period.

experience of others and the personal airing of ideas and problems give a perspective ordinarily unattainable by private theorizing alone. A teacher who wants to do well, especially a new teacher, asks advice, holds cautiously opinions at variance with general practice and insufficiently tested by experience, is careful to avoid extremes caused by *a priori* convictions, such as, "One thing I'll never use, after my student experience, is . . . (etc., etc.)" While clinging fast to unchanging and unchangeable principles, a teacher has the elasticity to appreciate the value of experimenting in areas like methods and application. Thus he steers clear of a personally-imposed, highly dubious principle.

(11) Personalized teaching. Stated negatively, a teacher must not become a slave to the textbook. Granted the advantages of some textbooks over others, granted the need to have books that keep abreast of the latest and best in educational progress, granted that textbooks provide systematic aids to student study—the important and essential point still holds: a textbook is a guide for student and teacher. The living teacher remains the all-important instructor and educator.

. . . a textbook should be little more than a suggestive outline, not a complete treatise to take the place of the living teacher or to obviate the need of study and research on the part of the student. A textbook should be a stimulus and a guide to work, not a substitute for work. There is, apparently, no way open to mere human beings to educate a man, save by getting him to educate himself.¹⁰

(12) More personalized teaching. A teacher has to fit the principles of pedagogy, methods, etc., to his own personality and temperament. Admiration for a great teacher, nourished through personal or vicarious experience, is good and stimulating. If admiration leads to essential imitation of the spirit of a great teacher, the result will be gratifying. Attempting, however, to make the imitation include all the acci-



A group of boys and girls of St. John's School, Seattle, Washington, conduct a civics meeting.

The purpose of these meetings, held each week, is to assist in developing representative citizens. This is done through practical application of the Christian social principles.

dental features that are part and parcel of another's make-up is fatal and results in a surely artificial pattern.

This article has tried to embrace within a brief scope many of the elements that together are found in that multiphasic personality known as a good teacher. Though obviously doomed to inadequacy, it hopes to be of use to teachers. "They that are learned shall shine as the brightest of the firmament and they that instruct many to justice, as stars for all eternity." (Daniel, 12: 3)

¹ J. Lenny, "A Letter to a Young Man about to Start Teaching," in *The C.E.A.P. Bulletin*, Vol. 8 (Autumn 1954), p. 22.

² Cf. R. Karch and E. Estabrooke, *250 Teaching Techniques*, Milwaukee, Bruce, 1943, for multiple classroom hints; E. Thordike and A. Gates, *Elementary Principles of Education*, New York, Macmillan, 1929, p. 238, for a convenient representative list of the principal classroom methods.

³ R. Allers, *Character Education in Adolescence*, New York, Joseph F. Wagner, Inc., 1940 [o.p.], p. 90.

⁴ Pius XI's widely familiar encyclical, *The Christian Education of Youth (Divini Illius Magistri)* contains the definitive statement of education's primary objective; briefly, to make the educand Christlike; cf. also E. Leen, *What Is Education?* New York, Sheed and Ward, 1944, pp. 1-23.

⁵ W. Russell, *Jesus the Divine Teacher*, New York, Kenedy, 1944, p. 260.

⁶ Cf. E. Leen, *What Is Education?* New York, Sheed and Ward, 1944, pp. 273-288, for an excellent treatment of this matter.

⁷ F. Dostoyevsky, *The Brothers Karamazov* (Book VI: The Russian Monk), New York, Modern Library, 1950, p. 383. With all the fluctuations to which adolescents are heir, they are basically good and will in the long run judge a teacher by his consistent mode of behavior. An occasional "off day," if such should unfortunately occur, ought not to discourage a teacher unduly. The students normally make allowance for such.

⁸ It is true that the teacher's grasp of the matter helps build up student confidence in him; on the other hand, however, undue preoccupation with being right and resorting to ruses to cover mistakes also hinder teaching effectiveness. There is a happy medium in this matter, too.

⁹ Cf. N. L. Bossing, *Teaching in Secondary Schools*, New York, Houghton Mifflin, 1952, p. 283 ff., for a convenient treatment of the daily lesson plan.

¹⁰ W. Kane, *An Essay toward a History of Education*, Chicago, Loyola University Press, 1935, p. 444.

ments are of little significance, carrying little real responsibility. Urban H. Fleege has commented that the lay teacher—if adequately prepared—should be capable of exercising supervisory functions.

He should be capable, not only of supervising school publications, athletic programs, dramatics, speech activities, social programs, remedial reading, etc., but he should be capable of curriculum supervision as well. In co-operation with the principal, he might well serve as co-sponsor of the P.T.A., the Home-School Association, the Mothers' Club, the Fathers' Club, etc.¹⁰

Fleege also pointed out that the lay teacher can play a significant and effective role in public relations.

The lay teacher has and will continue to be a valuable addition to the Catholic school system. His work is obviously one of sacrifice, particularly financially. Yet lay teachers are providing the Catholic youth of our nation with wonderful example and guidance.

¹ Today (Chicago, 72 Deming Place), October 1956, p. 2.

² Rev. Laurence J. O'Connell, *Are Catholic Schools Progressive* (St. Louis: Herder Book Co., 1946), p. 44.

³ O'Connell quoting from the Pittsburgh *Hand Book of School Policies and Practices* (1943), p. 5.

⁴ Avery, Dulles, S.J., "The Legion of Decency," *America* XCIV (June 2, 1956), p. 241. Item in brackets added.

⁵ Alfred F. Harrigan, "The Diocesan Priest as Teacher," *Essays on the Priesthood*, "St. Meinrad's Essays," II:#1 (Dec. 1954), p. 87.

⁶ Ep. enc., *Militantis Ecclesiae*, Aug. 1, 1897.

⁷ Pius XI: *Christian Education of Youth* (New York: Paulist Press), p. 11.

⁸ Rt. Rev. Msgr. Henry H. Hald, "Recruiting Lay Teachers," *N.C.E.A. Bulletin*, LI (August 1954), p. 548. Item in brackets added.

⁹ Very Rev. Msgr. Henry C. Bezou, "The Diocesan Superintendent and the Lay Teacher," *N.C.E.A. Bulletin*, L (August 1953), p. 356.

¹⁰ Urban H. Fleege, "The Coming Era of the Catholic Layman," *Homiletic and Pastoral Review*, LIV (October 1953), p. 134.

Sodalists of the Immaculate Heart Academy of Watertown, New York, entertain the old folks of the County Home during the holiday seasons.

As a part of their apostolic work, the girls, pupils of the Sisters of St. Joseph, prepare a program of songs, dances, and specialty numbers amidst serving of refreshments.



Lay Teacher in Focus

(Continued from page 223)

schools have given the lay teacher a hand in the administration of the school, but very often the assign-

An Aid to Teach CONFIRMATION

Part I: Setting the stage (seven girls participate).

ISABELLE: A long, long time ago—Oh, ever so long—there lived in Ireland, the land of smiles and tears, a dear little girl whose name was Mary Theresa McAuley.

MARION: Her father was a doctor and a strict member of the established church in England. Her mother, sweet and charming, was a baptized Catholic who grew up ignorant of her faith. And because of this mixed marriage Mary Theresa, her sister and brothers were denied the right to study and practice the faith of their forefathers.

LORETTA: When Mary Theresa reached 'teen age her mother became very ill. Mr. McAuley, being a doctor, soon realized that his wife needed care and attention so he accepted his sister-in-law's invitation to nurse his wife and govern his home.

IRENE: My, how happy the children were! Mary Theresa just adored her. One day Mrs. McAuley sent for her precious child and entrusted her with a secret. She told her that she was returning to the true Church of Christ; the Church in which she had been baptized and added that she was never to tell anyone without her Aunt Kitty's permission.

RUTH: Poor little Mary Theresa wept as though her heart would break. It was not because of her mother's secret but because she knew that her mother would soon leave them for an eternal home.

GRACE: Dr. McAuley was very sad when God claimed the mother of his children. One day Aunt Kitty told him that his wife had died a Catholic. At first he was very angry but before long he forgave her, for he realized that his children needed one like her to guide them.

ELsie: Dr. McAuley did not live long after his wife's death. Before he died he expressed a desire to belong to the true Church of Christ but before a priest could be found his soul passed on to the great beyond. After his death Mary Theresa became a Sister of Mercy. A few years later she died in the arms of her Aunt Kitty now known throughout the world as Mother Mary Catherine McAuley, the first Sister of Mercy.

A Promise

(Characters: Mary, Mrs. McAuley, Aunt Kitty).

READER: Theresa makes a promise.

MARY: Kitty, I want to die a Catholic but how can I arrange it? If William ever finds it out that I died one, you know just as well as I do, that he will never

let you see the children and I do want you to be a mother to them when I am gone.

KITTY: My darling Sister, where's your trust in God? If I were in your place I'd tell Mary Theresa.

MARY: Perhaps I should, Kitty. Please tell her that I'd like to see her (Exit Kitty).

KITTY: (Returns with Theresa) Theresa, little one, your mother has something very important to tell you.

THERESA: She has! (To mother) What is it, Mother darling?

MOTHER: Theresa, my precious little girl, before God calls me I want to tell you a secret.

THERESA: A secret! You mean that you're going to die, Mother? Can't Daddy do something for you? He's a doctor you know and he makes other people better. Why couldn't he help you too?

MOTHER: Now stop crying, dear, and listen to me before it is too late.

THERESA: (Makes an effort to self control.)

MOTHER: There now, that's better. You see, Theresa, because you have always been such a brave little girl, I'm going to entrust you with a secret and I want you to promise me that you will never tell anyone without your aunt's permission.

THERESA: Yes, Mother, I promise. Don't be afraid to tell me.

MOTHER: I'm going to die a child of the Catholic Church, Theresa. I won't have time to instruct you in the faith in which I was baptized, but your aunt has promised to take my place. You are to obey her as you have always obeyed me and teach your sister and brothers to do the same.

THERESA: It won't be hard to do that, Mother, because we all love her. Is there anything else you wish to tell me?

MOTHER: Yes, little one. Always respect your father. He is a good father. Do all you can to please him and pray for him every day. But should he ever come between you and your duty listen to the voice of your conscience. Have I made everything clear, Theresa?

THERESA: Yes, Mother, you have and I promise with God's help to do all you have asked of me.

MOTHER: God bless you, my child. I hope it will make you happy for life to know that you have removed the only anxiety your dying mother had. Kitty, I now place my little girl in your care. Theresa, kneel with your aunt and say once more the *Confiteor*, you know the little thumping prayer that I sometimes have heard you call it (Both kneel and pray).



Choosing a CATHOLIC COLLEGE Series

Mount St. Scholastica College

Mount St. Scholastica College for women, resident and day, conducted by the Benedictine Sisters, was founded in 1863. Mount St. Scholastica students cooperate in both extra-curricular and co-curricular activities with students of St. Benedict's College two miles away. The colleges are known as the "Twin Colleges of Atchison."

LOCATION

The campus of the College is in suburban Atchison, Kansas, serviced by the Burlington, Missouri Pacific, and Santa Fe railroads, and the Missouri Pacific Bus Lines. Communications regarding admission should be addressed to *The Dean, Mount St. Scholastica College, Atchison, Kansas.*

ACCREDITATION AND AFFILIATIONS

Mount St. Scholastica College is accredited as a degree-granting institution by the North Central Association of Colleges and Secondary Schools, University of Kansas, State Board of Education. It is affiliated with the Catholic University of America; is a member of the American Council on Education, Association of American Colleges, National Catholic Educational Association, National Association of Schools of Music, American Association of University Women.

COLLEGE OBJECTIVES

Mount St. Scholastica College aims to train its students in methods of thorough scholarship, to form character according to

the principles of the Catholic religion and scholastic philosophy, and to develop cultivated women who are equipped to lead rich, happy, and useful lives in the world of today. The college endeavors to imbue its students with right principles of action and with clear and convincing motives for living up to these principles. It gives prominence to the courses in religion and philosophy, but the whole curriculum stresses the formation of character in the light of Catholic ideals, and aims to develop leaders who will contribute to the thought of their age, to enrich its life, and to promote the welfare of society.

FACULTY

Benedictine Sisters (O.S.B.), priests, lay men and women.

LIBRARY

35,680 volumes; 310 current periodicals; audio-visual materials.

DEGREES

Bachelor of Arts; Bachelor of Science; Bachelor of Music; Bachelor of Music Education; Bachelor of Science in Education.

Areas of major concentration: Biology; Chemistry; Economics and Business Administration; Education; English; French; History; Home Economics; Latin; Mathematics; Philosophy; Physical Education; Political Science; Psychology; Sociology; Spanish; Music (also Music, with piano, voice, viola, cello, or pipe organ majors).

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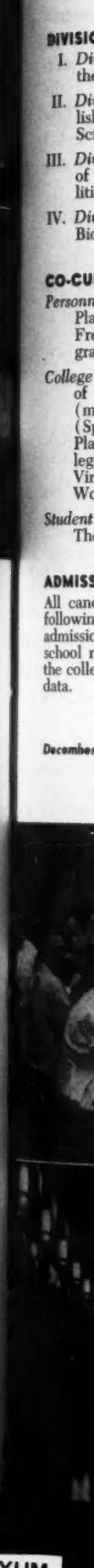
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DIVISIONS OF THE CURRICULUM

- I. *Division of Religion, Philosophy, and Psychology*, including the departments of Religion, Philosophy, and Psychology.
- II. *Division of Humanities*, including the departments of English, French, Spanish, German, Latin, Art, Music, Library Science, Speech, and Dramatic Art.
- III. *Division of the Social Sciences*, including the departments of Economics, Education, History, Home Economics, Political Science, Physical Education, and Sociology.
- IV. *Division of Natural Sciences*, including the departments of Biological Sciences, Mathematics, and the Physical Sciences.

CO-CURRICULUM AND EXTRA-CURRICULUM

Personnel Services: Health Program; Health Insurance Plan; Placement Bureau; Guidance and Counseling Programs; Freshman Orientation; Annual Retreat; guest lecture programs; formal and informal social functions.

College Societies and Clubs: Student Council; Future Teachers of America; Home Economics Club; Kappa Mu Epsilon (mathematics); Lambda Iota Tau (literature); Las Allegres (Spanish); Sigma Alpha Iota (music); Twin College Players (dramatics, in cooperation with St. Benedict College students); Schola Cantorum; Sodality of the Blessed Virgin; National Federation of Catholic College Students; Women's Athletic Association.

Student Publications: The Mount Mirror (biweekly newspaper); The Mount St. Scholastica Magazine (semi-annual).

ADMISSION REQUIREMENTS

All candidates for admission to the College must submit the following materials to *Office of the Dean*: 1) An application for admission; 2) An official transcript of the applicant's high-school record; 3) A health certificate on the form supplied by the college and signed by the examining physician; 4) Personnel data.

Graduates from an accredited high school must present a minimum of fifteen units of high-school work distributed as follows: English (3); Foreign Language (2); Social Science (2); Mathematics (1); Natural Science (1). The remaining six units may be electives from approved secondary school subjects. A student who has not fulfilled these requirements may be admitted, but must remove the deficiency before her sophomore year.

A student from a non-accredited high school may be accepted provisionally; however, full college status will be granted only upon satisfactory demonstration of college achievement.

An applicant for admission to advanced standing must present: 1) An official high-school transcript; 2) An official transcript of all college credits earned; 3) A statement of honorable dismissal.

EXPENSES PER SEMESTER

Tuition	\$150.00
Board	200.00
Room	35-60.00

SCHOLARSHIPS AND SERVICE GRANTS

Full and partial tuition scholarships are available to needy and worthy students. Service awards, by which service to the college helps defray tuition costs, are also awarded. For complete information on these, write to *The Dean* before beginning the last semester of high school.

Illustrations: *Opposite page, left to right:* Administration Building; scientist at work; dramatic presentation in cooperation with the men of St. Benedict's College; reception following concert by a music major; future teacher and homemaker; boarders-action and inaction.

This page, left to right: "Mounties" take a day off; *Schola* means "leisure"; cheerleaders from the Twin Colleges; the chapel; ready for the Prom; deadline approaches for *The Mount Mirror*.



Information from Aunt Kitty

READER: Theresa seeks information from her aunt Kitty.

THERESA: Aunt Kitty, please tell me how it happened that you remained a Catholic while Mother and Uncle James belonged to the established church of England.

AUNT KITTY: It's a long story, Theresa, one which dates back to the reign of Henry VIII. You see, darling, King Henry wanted more than his kingdom. He wanted to be head of the church in England. So those who opposed him were put into prison and sometimes sentenced to death.

THERESA: Did any of the faithful ones escape?

AUNT KITTY: Yes, Theresa, some of them did. After their churches were confiscated or destroyed they sought a cave among hills. A ledge in the rocks often served as an altar while sentries stood on the cliffs above, ever ready to warn them of the approach of their persecutors.

THERESA: My, but they were brave!

AUNT KITTY: Yes, Theresa, they were. I wish you had known your grandfather. Everybody loved him. He was so good to the poor. Well do I recall when I'd sit on his knee and listen to him as he instructed the poor people who lived about our village.

THERESA: Did Mamma and Uncle James go with you?

AUNT KITTY: No, little one, they were too small. Your mother was just creeping about when he died.

THERESA: And how did it happen that Mamma and Uncle James fell away from the faith while you clung to it?

AUNT KITTY: After your grandfather died, a distant

Access to good music through records is enjoyed by elementary grade students at St. Mary's Academy, Philadelphia, Pennsylvania. With music books open, these girls are ready for group singing.



relative of hers became our guardian. He was very kind to us but sad to say he was a strict Protestant. I was not allowed to speak to a Catholic priest but I read and so clung to my father's faith. At the age of sixteen, the Callahan family adopted me. Although they did not approve of my faith they did not interfere. So I sought a priest who prepared me for the sacraments. When I was confirmed the Holy Ghost made me strong. No doubt it was the grace which I received from this sacrament that helped me to be so steadfast.

THERESA: Tell me more about this sacrament, won't you, Aunt Kitty?

AUNT KITTY: Yes, Theresa, some day I will tell you more about it. At present your mother needs us and we want to help her as much as we can. Come, let us go to her.

Father and Daughter

READER: Doctor McAuley and his daughter.

FATHER: Theresa, Theresa, Oh, my precious daughter.

THERESA: Papa, where is Aunt Kitty? We want her so much. It wasn't her fault. Mamma wanted to die a Catholic.

FATHER: Wanted to die a Catholic? How do you know?

THERESA: Because she told me, Papa. And she wanted Aunt Kitty to be a mother to us after her death. Why did she leave us?

FATHER: Tell me, little one, why is it that you love your Aunt Kitty so much?

THERESA: Because she is Mamma's big sister and she is so good just like our own dear Mother. Did you know, Papa, that she took care of her when she was a little girl?

FATHER: Yes, I did, Theresa. In a way I can't blame you for being so fond of her. I should have been very grateful to have had one so devoted to take care of you.

THERESA: Then, why don't you ask her to come back to us, papa?

FATHER: I intend to, Theresa. Now tell me, do you feel strong enough to walk upstairs?

THERESA: Yes, Papa, I'm much better now. Goodnight and God bless you.

Why God Took Mother

FATHER: Wait a moment, Daughter. I'd like to ask you a question. Do you think you could explain to me why God took your mother from us? We were so happy together. There was never a fault to be found in her.

THERESA: No doubt, Papa, God had reasons of his own. He loved Mamma too and perhaps it was the only way He had of bringing her back to the true fold.

FATHER: And you believe that there is something in that creed that made her go against my wishes?

THERESA: Papa, if Mamma went against your wishes it was because she was bound to obey the voice of her conscience. God should always come first, Papa dear.

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FATHER: Oh, Daughter, pray for me and ask God to help me to see the light too.

Birthday Party

READER: Theresa at her birthday party. (The McAuley children and their friends plan a surprise party for Mary Theresa. Games are played and songs are sung.) (Aunt Kitty enters.)

CHILDREN: Oh, how glad we are to see you.

CATHERINE: Now you can tell us the story you promised to tell us.

TERESA: Make it a true one, won't you, Auntie dear?

AUNT KITTY: And what kind would you like, James?

JAMES: A mystery story, Aunt Kitty.

AUNT KITTY: A mystery? Now let me think awhile. I have it. How would you like one that is really true?

GROUP: Yes, Aunt Kitty, please tell us. (They group about her.)

AUNT KITTY: (Shows crucifix.) This is a crucifix, little ones. It should remind us of our dear Lord who suffered so much for us. He did this so that we could enter heaven. His friends, called the apostles, were afraid. So they hid in a large room and locked the doors and windows. One day our Lord appeared to them and gave them the power to forgive sins. Before He left them He promised to send them the Holy Ghost.

JAMES: A real ghost, Auntie?

AUNT KITTY: Yes, a real Holy Ghost, James, none other than God, the third person of the Blessed Trinity.

TERESA: Did God keep His promise?

AUNT KITTY: Yes, He did, my dear. One day when they were all praying they heard a loud noise. It was like a big wind and parted tongues of fire rested above their heads. Then they heard a clear voice, "I am with you all days, I am with you even to the end of the world."

ROBERT: I bet they were scared. I know I'd be.

Filled with the Holy Spirit

AUNT KITTY: Strange to say, Robert, they were not frightened. They were so filled with the Holy Spirit that they went into the streets and preached the power of the Holy Ghost. In other words they became strong and perfect soldiers of Jesus Christ.

TERESA: And did the people who did not understand their language follow them?

AUNT KITTY: Yes, they did. Each man understood in his own language, for the Holy Ghost had given the apostles the gift of tongues. That is they could make the people understand in his own way of speaking. Because of this, three thousand persons were converted and baptized before the dawn of the next day.

CATHERINE: And what about His enemies, Aunt Kitty, did they believe too?

AUNT KITTY: Not all, my child, some of them were converted and others had the apostles arrested. When they freed them they were told to stop preaching about Jesus Christ.



A scene from the Christmas play which the fourth and fifth grades staged for their mothers at St. Joseph Academy, Galesburg, Illinois. Mary and the High Priest in the Temple study the prophecies pertaining to the Messiah.

JAMES: Did they stop, Aunt Kitty?

AUNT KITTY: No, James, they went right on preaching. Why? Because the Holy Ghost had made them brave.

WILLIAM: Do other people receive the Holy Ghost like them, Aunt Kitty?

AUNT KITTY: Yes, William, anyone who has been baptized may receive the Sacrament of Confirmation.

WILLIAM: Did you receive the Sacrament of Confirmation?

AUNT KITTY: Yes, my dear, I did.

ROBERT: Tell us about it, won't you, Aunt Kitty.

AUNT KITTY: Well, when I was confirmed the bishop held his hands over me and prayed that I also might receive the Holy Ghost. Then I knelt and after he dipped his thumb into the oil he made a cross on my forehead. As he made this cross he called me by my confirmation name and said: "I sign you with the sign of the cross, and I confirm you with the chrism of salvation, in the name of the Father, and of the Son and of the Holy Ghost." Then my sponsor put her right hand on my right shoulder and the bishop gave me a slight blow on the cheek, to remind me that I was to suffer everything even death for the sake of Christ.

ROBERT: Aunt Kitty, do you think Papa would let us become Roman Catholics?

AUNT KITTY: Robert, when you grow up and if you still believe in our faith, yes, for he who knows the true faith to be the true faith and remains out of it, that person cannot be saved. It is my prayer, children, day and night that some day you will all be converted, even your dear kind father.

Within the Cloister

READER: Theresa seeks consolation.

AUNT KITTY: Why so sad, darling?

THERESA: I'm thinking of Papa, Aunt Kitty. If he only had had the priest before he died.

AUNT KITTY: Theresa, my child, I sympathize with you. I, too, wanted him to die in the true faith but since he didn't why should we question God's way. Come, let us meditate before the picture Dr. Blake brought me from Rome. You know, *The Vision of Calvary*.

THERESA: Yes, Aunt Kitty.

AUNT KITTY: (Both gaze upon the picture.) Don't forget, Theresa, that life is just a school preparing men for eternity. Look at our Lady. There are no tears in her eyes yet, she watched her Son, God made man, die upon the cross.

THERESA: I understand, Aunt Kitty, all you say is very consoling, but you see I loved my father and when he expressed the desire to belong to the true Church and died without seeing a priest—how can I ever look forward to a happy reunion in heaven?

AUNT KITTY: Not if you look at Dismas, my child. When he died he was not baptized and yet he entered into Eternal Glory the day of his death.

THERESA: Is that true, Aunt Kitty?

AUNT KITTY: Yes, Theresa, it is, for we have Christ's word for it: "This day thou wilt be with me in paradise."

Frieda Carbajal shows Patsy Martinez and Elaine Imblum her booklet in which each page is of a different geometric construction, such as a circle, rectangle, etc.

As a project of the geometry class of Pueblo Catholic High School, Pueblo, Colorado, the students constructed various geometric designs which gave devotion to Mother Seton.



THERESA: But, if he was a sinner, how could he win heaven so soon?

AUNT KITTY: Because his contrition and desire were so great that it won for him Baptism of Desire.

THERESA: Then you have hope for Papa?

AUNT KITTY: Yes, Theresa, I do.

THERESA: If I should sacrifice myself as a Religious as you have done, Aunt Kitty, do you believe that God would give papa a speedy entrance into heaven?

AUNT KITTY: Perhaps it would, Theresa, at least it would help.

READER: And so Theresa became a Religious, a member of her dear Aunt Kitty's order, Sisters of Mercy. Two years after the opening of Baggot Street Convent, Mary Theresa died in the arms of her beloved Aunt Kitty, then Mother Mary Catherine McAuley.

Quantitative Thinking

(Continued from page 227)

of motion in the observer. This field is worthy of exploration and it is possible that many teachers have failed to show where aesthetic appreciation can be fostered through the teaching of mathematics.

In the Social Studies

It remains for us to consider briefly the role of mathematics in the social sciences. In history we are less interested in the dates which mark the happenings that we are in the causes of the happenings. History presents us with a record of man's actions and interactions with other peoples and forces and it should enable the student to analyze and interpret present-day happenings and even to be able to predict future events in a limited degree. Mathematical training can help the student to be penetrating in his researches, logical in his analysis, and critical in his judgments. Geography offers opportunity for correlation in the making of scaled maps, in little experiments with measure of rainfall and atmospheric pressure. The determination of latitude, longitude, and altitude can be done in such a way as to enlarge their mathematical concepts.

Ultimately the whole problem of correlation reflects back on the teacher. If she is a well-read, well-informed, balanced individual who is continually expanding her own knowledge and who is achieving an intellectual synthesis and integration within herself, she will be able to point out ways and to direct students into channels where relationships are easily perceived. Correlation is essentially a process of maturing mentally, and careful thinking is one of the surest aids to attain this.

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Students Erect Periodic Table in Chemistry Laboratory

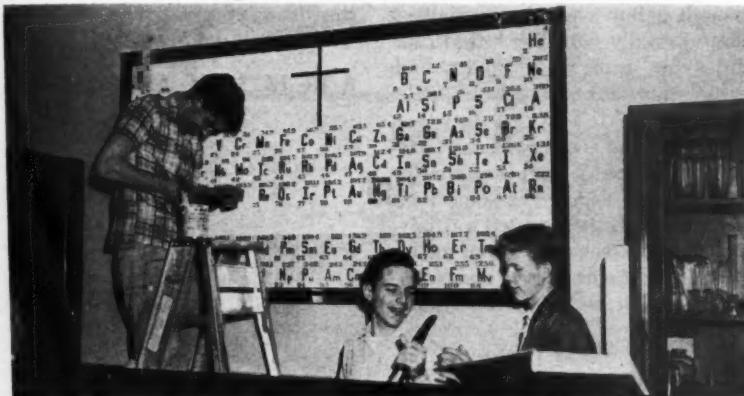
By Sister Mary Casimir, R.S.M.
Camden Catholic H. S., Camden 3,
N. J.

THE RECENT CONSTRUCTION of a periodic table of the chemical elements from colored tile on the wall of our chemistry laboratory has done much to brighten up the room, the students, and the course! Newlands' "Law of Octaves" and Mendeleev's belief in the existence of a "certain periodicity in the properties of the elements" seems harder to forget when, day after day, one is brought face to face with the symbols of the elements in the particular relationships suggested.

The table extends over a four-foot by nine-foot area of wall space and is made up largely of four by four inch wall tiles, the colors of which were chosen to identify the physical state of the element represented. Thus, gases have their symbols painted in black on yellow

TEACHER TO TEACHER IN BRIEF

chemistry laboratory. This chart was constructed by a student of Sister Mary Walter, O.P. as an entry for the Science Fair, and was afterwards donated to the laboratory, where it was subsequently cemented to the wall. It is constructed on metal wall tile with the letters representing the elements done in script on heavy cardboard and attached with glue. An article by Rev. B. A. Fiekers, S.J.¹ of Holy Cross College, describing the new table in the chemistry laboratory there, was the inspiration for Sister Walter's pupil, and proved a great aid to those working on the project in our laboratory.



wall tile; liquids, black on powder blue; and most of the solids are black on white tile. The symbols for the rare earth elements are painted in maroon on peach tile. Spaces are left for the undiscovered elements so that these may be added as discovered. The borders of the chart are done in black tile, two and one-half inches wide.

Idea Derived

The author got the idea for this project while on a visit to Bayley-Ellard High School in Madison, New Jersey, where a beautiful chart of the elements is imbedded in the wall above the blackboard in the

Art Department Assisted

The lettering of the symbols and other data on the tiles was done as a cooperative gesture by some members of the art department of our high school; the stainless steel tiles were donated by an interested parent of one of the builders; the schematic diagrams were prepared and drawn on the wall by two members of the committee; and tiles were set in place by a former student of the school who is now engaged in that kind of work.

¹ Rev. B. A. Fiekers, S.J., *The Science Counselor*, Vol. XVIII, No. 1, p. 11.

Simple Recipe for Sunday School and Vacation Classes

By Sr. M. Xavier, O.S.U., M.A.,
Principal, St. Mary's H. S., Cumber-
land, Md.

My name is Sister Xavier and so every year when pastors come to the convent from outlying districts begging for Sisters to teach Sunday school or religious vacation classes to children attending public schools, I, urged on by the example of my zealous patron, put my X on the recruiting list.

I have taught catechetical vacation school in various sections of our country. In Kentucky, I had the thrill of living in a one hundred and twenty year-old log cabin. Here I felt a kinship to Daniel Boone as I enjoyed plenty of elbow room and saw the empty hilly spaces open to my view. At night I read Sherlock Holmes to the hooting of owls. Then for eight years I gave my Xaverian line of explanation of the Baltimore Catechism to Catholic public school children in South Carolina where I picked up a southern accent which I have never been able to lose. At present, by the providence of God, I am in the midst of vacation school in the hills of West Virginia—a most beautiful section of our country surrounded by curves of mountains and watered by the beautiful Monongahela. My flock here consists of children from families of Polish, Italian, Russian, and Slovakan extraction.

Enlist Assistants

But children are the same everywhere and our faith is the same too, thank God! Since I have been trying now for twenty years to make these classes purposeful and at the same time interesting, I thought some young teacher might care to note my observation on what makes these classes tick.

First of all one must consider the best division of the group to be catechized decided of course after considering the number of teachers available and the number to be taught. If these aren't enough Sisters, try to persuade some competent high school or college girls and boys of high religious caliber, preferably those who have taken the Confraternity catechetical course of instruction, to assist in the classes. Here we are using the services of approximately twelve high school students to help us. They are doing splendid work and are loved by the children. As no two places are alike, make the plan of division which best suits your present situation.

It is well to get the pastor to cooperate with you in having Mass every morning when all the children will have the opportunity to be there and learn to assist at Mass. We have the simple *Missa recitata* at low Masses and we have sung several High Masses.

Early in the course of vacation school encourage all who have made their First Holy Communion to go to Confession and then encourage daily Holy Communion. Some will not have been for months and a few have not gone to Confession and Holy Communion for a year. They will enjoy eating breakfast together and we manage to furnish rolls, donuts, and chocolate milk.

In making out my schedule for the older children, I try to keep to a four period division—Catechism the longest period, Bible history, prayer drill, and singing time. The preschool group are taught simple prayers, how to behave in church—kneel, genuflect, etc., and are told religious stories and have a short singing time. The First Holy Communion class comprises a group in itself and usually confine themselves to the study of the Sacraments of Penance and Holy Eucharist.

Awards Retain Interest

Some years I have used the confraternity edition of the *Messenger* successfully. If you can, use some good religious slides and movies. The children like to borrow religious books on their grade level

which they take home to read in the evening. But do not be disturbed if you cannot get any extra fandangles because, it is the real honest to goodness teaching of the catechism which is essential and which, by the way, they enjoy best. Adjust your materials and methods to their needs as you see them.

Children are children and they need a bit of bait to keep things interesting. So all year long I pick up every religious article I can in order to have something with which to reward their efforts. I even play "five hundred" and "canasta" at recreation so as to try to win a prize for my Sunday School and vacation classes. They love every little prize and look for them. Every day they anticipate getting something. Yesterday one of my little girls was delighted with an imitation gold medal which she won. It never ceases to be a marvel how little it takes to make a child happy! One day I had a beautiful doll to give away. I suggested that the girls draw for it but the boys protested that they wanted a try, too. Sure enough a boy won it and walked home proudly with the boxed doll under his arm! Now Jimmy had something to take home to his little sister.

An incident occurred one day which impressed me profoundly. Pretty blond Linda, for some feat of recitation, was awarded a candy bar. To my great edification, for to my crass appetite it represented a luscious tidbit, she immediately and humbly offered it back to me in exchange for a holy picture. I was so surprised and delighted with her sense of values that instead of giving Linda the picture gratis, I made the exchange. What a spectacle this scene would make for educators who deprive children of the things of God!

Take a Swing Too!

It is well to remember that they are young and made up of body and soul. Therefore the recess period is very important to them. During this time the little ones need supervised play. I have my big boys and girls choose sides for baseball. Take a few strikes at the ball yourself. They love it and will enjoy your clumsiness. The day after we organized our teams some

twenty-odd children came. So you see, keeping them happy is a big part of the program in keeping them coming.

Chat with them. Listen to them. Be interested and enthusiastic about everything they say and do. Don't rub it in how deficient in religion they are because they don't go to the Catholic school. They can't help it. This only embitters them and defeats our purpose.

Many of the boys and girls I have taught in Sunday school and vacation classes have grown up to be a credit to the Catholic Church. Three of these proteges of mine are now Religious—two priests and one sister who is now in my own community and with whom I had the joy to live with at the same mission.

When I look over my career as a religious teacher I can honestly say that some of the greatest satisfaction I have experienced was derived from Sunday school and religious vacation classes. Time is short and life is fleeting. Let us make the most of it. Put your X on the list next spring.

A DE LA SALLE ALPHABET¹ For Catholic Teachers

By Michael Laffan, La Mennais College, Alfred, Maine

A

All your care should be to occupy yourself with spiritual things and those which concern the Christian education of your pupils.

B

Beseech Our Lord to animate your instructions with His divine Spirit so that they may contain the unction necessary to touch the hearts of your disciples.

C

Convince yourself that you will instruct yourself much better by meditating on the Gospel than by learning it by heart.

D

Do you receive Holy Communion with a tender affection? Look upon it as the greatest happiness you can enjoy in this world.

¹ From the writings of Saint John Baptist de La Salle, Patron of all Teachers.

E

Exhort your pupils as if God were exhorting them by your mouth; since He has destined you to announce to these young souls the truths of the Gospels.

F

Faith should be the light and guide of every Christian, to lead and direct him in the way of salvation. This is why Saint Paul tells us: *The just man, that is the true Christian, lives by faith.* (Rom. I, 17.)

G

God grants everything to those who pray. He grants nothing to the proud, but He refuses nothing to the humble.

H

How consoling it will be for those who have saved souls to see a large number of them in heaven. This will be the case with those who have taught the truths of salvation to many.

I

It is very important that you teach the children how to pray, as

Our Lord taught those who followed Him.

J

Jesus Christ, in His sermon on the mount, said: *Blessed are the meek, for they shall possess the land,* that is the whole world, because they possess the whole world who possess the hearts of men.

K

King David said: *Thou shalt fill me with joy with thy countenance.* It is this happiness that they will possess who shall have labored for the salvation of souls.

L

Look upon the children whom God has confided to you as the children of God Himself. Be much more careful of their education than you would be if they were the children of a king.

M

Make a profound study of the truths of religion, because your ignorance would be criminal, since it would produce ignorance in those intrusted to you.

N

Never read through curiosity and do not hurry to finish a book; pause from time to time to relish what you read.

O

Often pray to the Guardian Angels of your pupils, so that under such powerful protection, they may willingly practice the good you teach them.

P

Put into the first rank of your obligations that of striving to gain the hearts of your pupils; for this is one of the principal means of leading them to live in a Christian manner.

Q

Queen of the Christian Schools, pray for us.—One of the best means you can employ in order to succeed in the religious instruction of children is to have a very special devotion to the Most Blessed Virgin and to inculcate it in the hearts of those whom you teach.

R

Rest assured that in order to have

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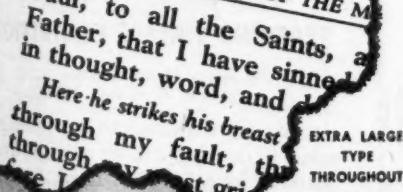
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the spirit of Christianity it is necessary that your actions be the constant practice of what is expressed in the Gospel.

S

Show, by your care of poor children, that they are really dear to you; and ask of God a great love of the poor.

T

Thank God for the grace He has granted you of participating in the ministry of the holy Apostles and the principal bishops and pastors of the Church.

U

Use moderation when those whom you instruct fall into any fault and you are obliged to correct them.

V

Vigilant care opposes the enemies, both exterior and interior, that are prejudicial to the progress of your pupils.

W

What will help you to understand the importance of teaching the elements of religion is to reflect that the holy bishops of the primitive Church looked upon it as their principal duty.

X

Xavier had so great a zeal for the instruction of children that he went about the streets ringing a bell in order to bring them to catechism.

Y

You cannot better instruct your pupils than by edifying them.

Z

Zeal should lead you not to allow anything in the children's conduct that might displease God. Inspire them with love for virtue.

TEACHING SINCERE CONTRITION

By Sister Marie Dolores, S.S.J., St. Patrick, Portland, Michigan

IN ORDER TO MOTIVATE my primary class to develop a more genuine and fruitful love for Our Lord, I used the following plan. Its very simplicity appealed to the little ones and enabled them to come to a

closer realization of the beauty of sincere contrition as an expression of love.

To simplify matters I shall write the whole lesson in the first person. Those who may find inspiration for their own teaching problems will feel free to use the central idea and to embellish it with their own ingenuity.

Recall

Before I draw our story today, let's have a prayer game. Which prayer says, "Mary is my mother and loves me?" (As each answer is given, a different pupil says the prayer. Use this by calling on various rows, groups, boys, girls, etc.) Which prayer tells God that He is my father and we are His children? Which prayer talks to a dear friend who is always close to us? Which prayer says "Thank you?" Which says "I am sorry?" (Write *I am sorry* on the board.) Let us all say the Act of Contrition together.

What did you think of as you prayed? I'll start. I thought "I won't do it again." So I'll put that up here on the board. (Write children's contributions.)

Motivation

We'll leave this board alone because it is time for our story. (I always chalk-talk my presentation.) Dick and Jane were playing ball in the little park near their house. (As I say each noun, I try to picture it on the board. This is an immense help in teaching the children to focus their attention. Colored chalk helps to create a more vivid impression.)

Their mother came to the door and called, "Children, come here." Dick said, "All right, mother." But just as they started home, they heard the tinkle-tinkle of the bell on the ice cream wagon. Now Dick was awfully hot because, Jane being only a girl, never aimed her ball straight and Dick had to race all over. In the bushes, under the swings, down the slide. Girls are certainly terrible players. Well, suddenly Dick remembered that he had a quarter almost burning a hole in his pocket—so—"Jane, come on I'll treat you." Soon his quarter was only a nickle and he and his sister were both licking a great chocolate cone with three dips to each.



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They decided to sit on a bench while they cooled off. "Say, Jane" said Dick, "mother wants us. Let's go!" "Don't go Dick, until you eat your cone. Mom only wants us to get cleaned up—it's probably almost time for dinner. I'd like to see you wash and eat your cone at the same time. You go home and I'll eat yours too." "Oh, no, you don't!" cried Dick. "I'll stay here and eat my own."

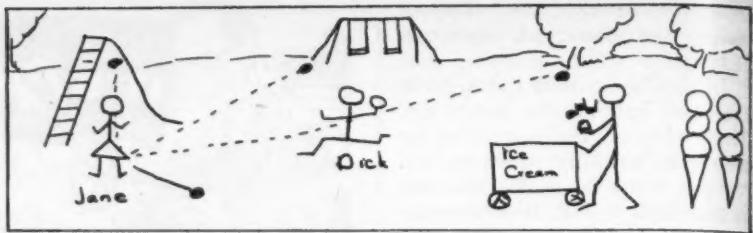
About twenty minutes later the two children raced into the house and shouted, "Mother, we're here. Do we have to wash now?" But there was no answer. Not a single little sound. Then their mother came into the room.

(Finish the story by explaining that Jane is sorry she disobeyed because if they had hurried home their mother would have taken the 11:00 o'clock bus and would have arrived in town before noon to pay her gas bill, tomorrow being Sunday and the rates being higher on Monday. Also, they will not now receive the new roller skates on sale in the store because the sale closed that day. Dick feels awful too, but not because he will be punished; but, because as he looks at his mother he realizes how good she is, how little she asks of him and how ungrateful he is. (Allow time for class discussion.)

Application

Now let's look at the board where I wrote the thoughts you had during our act of contrition. (Read the phrases and ask for someone to underline Jane's motive "I don't want to be punished." Find Dick's "I love You, God." Erase all the other thoughts.)

Let's think now about a story of you. You know that God loves you. He made you. He cares about everything you think and say and do. He lives in you now but even if you look hard you can't see Him. But someday you will because He is



waiting for you to get to heaven to share His own wonderful life. He will be in you and you'll love Him so much. You'll be happy. But, of course, anyone can say, "I love you God." But God gives us a chance to prove we love Him. That's right, we say NO to the devil and turn our backs on him so we can do the hard thing for God.

God is so wise and Good and holy that He really can see how terrible sin is and He wants us to stay away from sin. He made a law that tells us not to sin by disobeying. Here is a pretend story of you:

One day when your mother was down in the basement washing clothes, you decided to go for a bike ride to your friend's house. But you also decide to ride in the street when you have been told to stay on the sidewalk. You say, "Oh, I'm no sissy. Besides Mom is in the basement and she will never know."

So down the street you go. You feel pretty big. You spot Joe's house and start to turn up the drive when BANG Tom Black hits a wild ball that drives right into your front wheel. Since you are so surprised, you let go of the handlebars and your bike crashes into the curb. THUMP-CRASH-WHAM. You have six broken spokes and a gashed hand.

That night as you kneel by your bed, you might think this: "I sure am a fine one! Now I can't ride my bike for a week and my hand is so sore Mom won't let me go swimming with the fellows. Gee, God, I'm sorry I did the wrong thing. I should obey. Look at all you've

done. I'm lucky I even have a bike. But, I wish I didn't have to be punished, I'll miss that bike." Sadly you climb into bed.

Or you might say this: "Oh, God, I sure am sorry I disobeyed. Only last night I promised to be good. Honest, I'm sorry. Hope you don't feel too bad because I failed. Next time push me hard with your grace." And you hop into bed.

(Permit the class to evaluate the different motives for sorrow. They will instinctively choose the latter for its sincere love of God will appeal to them.)

Meditation

Let's say a prayer that is really a big prayer. Listen, I'll say it. "Oh God, I am sorry for my sins because I love you." God is in your heart and he is so happy; He loves this prayer and He wants you to give Him this beautiful concert again and again. Let's all think of God living inside us and let's say, "Oh God, I am sorry for my sins because I love You."

(At this point I would not mention the act of Contrition which they know already. Rather I would stress the beauty of this prayer in God's sight. It is our practice to close every religion class with a short meditation: the following might be used. Show Crucifixion scene on Father Heeg wall chart.)

My Jesus, You are God. You love me. You lived on earth just as I. You left your beautiful heavenly home to come here and live and work and die. I love you more than anything I can think of. I love you more than myself. Sometimes I want to sin and I don't because I love You and sin hurts You. But dear Jesus, sometimes I do sin. I am sorry. I love You. Please give me the grace not to sin today. To show You I love you, I will.... My spiritual bouquet is, "Oh God, I am sorry for my sins because I love You."

I don't want to be punished

I love you God

I am sorry

God is good

I won't do it again

hell

heaven

I need grace

I hate sin

promise

BOOK REVIEWS

The Mirror of Conrad. By E. H. Visiak (Philosophical Library, New York, 1956; price \$4.75).

Modern critics reserve a lofty position for Joseph Conrad in the hierarchy of novelists. Along with the novels of Henry James, Melville, Hawthorne, and some others, Conrad's works enjoy the attention and approval of a large portion of the critical world in general and the very highest praise of that loosely knit school of the critical world that bears the now misleading name of New Criticism.

Modern critical approval of Conrad is anything but the eccentric preference of the impressionist. Rather, it represents the careful conclusions of what is often a very cold, precise, almost scientific critical technique.

Structurally and thematically Conrad's stories and novels weather, with buoyancy to spare, the rough seas of close reading. Few authors in the past hundred years have been so conscious of the importance of form and so sensitive to the subtleties of the formal problems. And, like Melville, Conrad deepens his writing with a thematic dimension of psychological truth that imparts a significance to his work of far greater importance than the mere surface narrative of a sea story.

Thus, any serious study of Conrad or of his work is a book deserving attention. Mr. Visiak's *The Mirror of Conrad* is an interesting and informative record of the first half of Conrad's life, his first thirty-six years. It was during this time that Conrad made the extraordinary exchange of the life of a young Polish nobleman for the life of a sea captain in the English mercantile navy. Of course his adventures during these years were the raw material from which he spun his novels during the latter half of his life.

In the preface to *The Mirror of Conrad*, Mr. Visiak promises a second volume to deal with the last

half of Conrad's life. These later years, however, are not really absent in the first volume for the autobiographical portions of Conrad's novels are the sources of much of Visiak's detail. Indeed, throughout this book, Mr. Visiak has followed the pleasing practice of allowing Conrad and his friends to speak for themselves wherever possible, thus offering us an almost direct impression of the novelist and his circle.

It seems to me that the biography of an author is really not a work of first importance to the literary critic. A man's life is only incidentally important to the judicial and expletive critic whose chief concern must always be with the art product itself. So I cautiously suggest that this book will be of greatest value and interest to the historical critics, the scholars, and the lovers of Conrad who find his novels and stories compelling enough to cause them to seek the personality behind the works. These people will not be disappointed. Mr. Visiak has succeeded in achieving that most elusive of literary ends, the full crystallization in words of a complex and even contradictory personality. Joseph Conrad emerges from these pages a fully rounded person, a willful, impetuous, talented, inconsistent, at times sentimental young man who does not always display the inner strength and independence that we might have expected from him judging from the content of his novels.

Mr. Visiak's prose style is at times awkward, occasionally euphuistic. But these are not serious defects in his case, and I believe most serious readers interested in Conrad will find this book a rewarding, informative experience.

LEO J. HERTZEL

Your Child Can Learn to Read.
By Margaret McEarthron, M.A.
(Grosset & Dunlap Publishers,
New York; pages 92; price \$1.50).

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trated text presents a system of phonics with such eye-catching variety of type sizes on the page, calculated to beguile the child into keeping with it at the side of a devoted mother, that it strikes me as the ideal book for a teacher to recommend when a parent asks, "But what can I do myself to help my child with phonics at home?"

The author is a remedial reading counselor at the Reading House, Los Angeles, California, and clearly understands the need of flagging the child's curiosity while building up an understanding of the structure of words. She believes that boys have "why" minds and want to see the logic behind the construction of words. They do not take to the sight method because of this need to reason things out. Boys outnumber girls, 9 to 1, in reading clinics because they enter school too young (since they mature later than girls) and they are not ready for the sight method. On each page, she gives the mother or instructor helpful methods for presenting the material orally as well as visually. She blends word memorization with the phonic method and scattered among the forty lessons, she includes games to help in spelling and pronunciation. Individual help can always bring results because, as the author points out, a child can be in the class and not be there, while he lives in his inner-world. This systematic escape can lead to serious retardation in reading unless checked by individual help. This book is a worthwhile tool for such rescue work.

Grosset and Dunlap have

brought out for the same price the last 92 pages of Rudolf Flesch's famous book: "Why Johnny Can't Read . . ." This glossy-covered book is entitled *Teaching Johnny to Read* and does a beautiful typographical job of presenting Flesch's phonic exercises. The lists of words are in much larger print than the original and should prove helpful to teachers.

NAOMI GILPATRICK

Christ's Parables. By Bernard J. LeFrois, S.V.D. (Divine Word Publications Techny, Ill., 1956; pages viii, 92).

The late Monsignor William H. Russell, former professor of Religion at the Catholic University of America, and a frequent contributor to the *Catholic Educator* and other Wagner publications, was one of the nation's leading exponents for teaching religious education from the viewpoint of Christ as He is seen in the Gospels. His theme was *See the scene, Catch the lesson, Apply the moral to daily living.*

In his *Digest of Christ's Parables*, Father LeFrois has used an almost identical approach. With close to fifty of Christ's parables, he has outlined the picture Christ has drawn, examined it for the message or lesson Christ has intended and draws from this lesson a practical application, quite universal in nature but one lending itself to easy adaptation for particular uses in sermons, conferences, classroom, or discussion club work.

These parables have been divided into five major categories: the Parables of the Kingdom, the

Major Moral Parables, the Shorter Condensed Parables, the Parables of the Second Coming, and the Joannine Parable-Allegories.

Much to his scholarly credit, it must be noted that Father LeFrois has not committed the homiletic error of over-interpreting the details of a story and thus changing the very nature of a parable into that of an allegory. Such an approach has often led a well intentioned but misguided instructor into a maze of confusing conclusions. Thus in the story of the Wise and Foolish Virgins (page 70) he lays no stress on the number ten, the exact division into two equal groups, nor the type of oil used in the lamps. On the other hand, his penetrating analysis of the method and the mind of Christ is both clear and concise.

As an appendix to his short work, the author has added a number of suggestions for preachers and teachers for the use of these parables in their apostolic missions. For pulpit work, he has re-arranged the same lessons into a Lenten Series of Sermons and a six-day retreat based upon the parables. For classroom use, he has set them forth in a program of instructions for the Sundays of the Liturgical Year.

For a quick and easy synopsis and application of the "priceless gems of the divine Mind," this booklet is highly recommended to priest, teacher, and student alike.

BROTHER BARTHOLOMEW ALBERT,
F.S.C.

White Beauty. By Mildred Jones Keefe (Expression Press, Magnolia, Mass., 1956; pages 62, price, \$1.50).

For those who can rhapsodize on the beauty of the snow-white things which God has created, or for those who can appreciate the lyrical expression of that beauty as expressed by a more poetic soul, the collection of little poems called "White Beauty" would be delightful. From this, the "sister planet," we can gaze with the poet on the evening star, and contemplate its beauty, "etched upon the blueprint of the air." Or we can dream of white tulips swaying gently in the breeze, or cherry blossoms, softly sleeping, cradled in their nests of green, or white butterflies flitting

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and fluttering hither and yon from flower to flower, while with the muses we soar above the ordinary humdrum routine of mundane existence. Pondering on the loveliness of created things can bring our thoughts upward to the Creator. As the poet expresses it in the poem "Communion":

So may our prayers
And aspirations rise
Commingled,
And make us one, O Lord,
With Thee on high.

MOTHER FRANCIS REGIS CONWELL,
O.S.U.

Catechism of the Religious State.
By Louis Fanfani, O.P. Trans. by Paul C. Perrotta, O.P. (Herder Book Co., St. Louis, Mo., 1956; pages 184; price \$3.50).

All of us who still remember the novitiate days will be interested in the new catechism of the vows prepared by Rev. Louis Fanfani, O.P. Many very bewildered novices found the legalistic and esoteric expressions of the old textbooks on the vows a little puzzling if not mysterious, and the "use and usufruct" discussion on the chapter on poverty eluded them completely. With brevity, simplicity and lucidity, the author explains each phase of religious life thoroughly. Not only are the different types of institutes placed in proper focus, their method of government, the requirements for entrance, but also other aspects of the religious life which do not have universal application in the modern world. For example the subject of simple and solemn vows, the attitude of the Church in this regard, and the reasons for changes in legislation are clarified. The chapter on "The Confessors" is particularly comprehensive and leaves no debatable issues in its wake. There are five confessors available for religious women according to the law presently prevailing "... the ordinary, the extraordinary, the supplementary, the occasional, and the special." Canon 520 is thus summarized! Father Fanfani a renowned theologian and professor of canon law, was often called upon to give lectures on the main points of ecclesiastical legislation. *The Catechism of the Religious State*, which is a compendium of his lectures on the religious life from the

ascetical-juridical point of view, will be of assistance to all of us who have heeded the Master's invitation, "Come, follow Me!"
MOTHER FRANCIS REGIS CONWELL,
O.S.U.

A Commentary on the New Little Office. By Rev. John J. Kugler, S.D.B. (Salesiana Publishers, Paterson, N. J., 1956; pages 209; price \$2.75).

The purpose of the Divine Office and, in due proportion, the Little Office of Our Lady, is to "pre-occupy" the face of God with praise and song. St. Augustine writes of the psalms: "In order that God might be fittingly praised by man, God praised Himself; and because He has deigned to praise Himself, man found out thence how to praise Him." The psalms, inspired by the Holy Spirit, were prayed by Christ Himself in the days of His flesh (Luke 24:44) and likewise by Our Lady. They have been dear to pious Christians of every century. There is nothing higher than the praise of God and consequently nothing more fruitful. Holy Mother

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GOD'S HERALDS

By J. Chaine, trans. by Brendan McGrath, O.S.B.

"... there is no other key . . ."

The prophets of Israel have a message for Christians today, just as they had for their Hebrew contemporaries. But today's reader needs some orientation if he is to feel the impact of Old Testament prophetic literature. The divine message of the prophets is colored—not distorted—by the mentality and historical circumstances of its utterance. If this mentality and these circumstances are overlooked, the message may be missed or misunderstood. Because it provides us with the necessary background, *God's Heralds* is a key to the understanding of the prophets. Since in English there is no other key that will open the prophets to the average reader, we can be grateful to Dom Brendan McGrath, O.S.B., for giving us Chaine's work in its English dress.

REV. JOHN P. O'CONNELL, M. A., S.T.D.,
(Editor, *The Catholic Family Bible*)

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Church has given to many Religious the privilege and the duty of daily reciting the Little Office. Many lay people in this, so frequently called "Age of Mary," have found in the Office of Our Lady a fit instrument for voicing their praise of God. It is true that even when the words are not understood, God accepts the sincere homage of a will united with His, but how much more fruitful this homage when one endeavors to put into practice St. Paul's rule of prayer: "I will sing with the spirit, but I will sing with the understanding also" (1 Cor. 14:15). Our gloriously reigning Pontiff, Pope Pius XII, who has given to us the new Latin psalter states as one of his objectives that the Canonical Hours may be recited not only with sincere devotion but with fuller understanding as well. Father Kugler's commentary on the new Little Office will do much to bring about this better understanding.

The book contains the new Latin version of the psalms of the Little Office in the order in which they appear in the office. On the opposite page, for ready reference, there is a very good English translation. The comments occupy the lower half of each page so that, in consulting them, the continuity of the psalms is not interrupted. The "Reflection" at the close of each commentary points the psalms toward present day needs and reminds us that the psalms belong to all times. They are not a past revelation of God but the voice of Christ living in His Church. In the introduction, Father Kugler gives an English translation of the Apostolic Letter, *In Cotidianis Precibus*. There is also a short history of David, a brief explanation of Hebrew poetry and ample material to provide a "scriptural background that sets the stage for the office."

The commentary will be welcomed by all who recite the Little Office, whether or not the meaning of the psalms is understood. In the final analysis, who can say he understands? There is no limit to the deep study which the psalms require. We appreciate and are sincerely grateful to our Holy Father for the new Latin version which far surpasses the old Vulgate in rendering the literal meaning. We are grateful too, to Father

Kulger for the enlightenment he gives on the spiritual meaning. Knowledge leads to love. We can spend a whole lifetime growing in the knowledge and love of God through the intelligent use of the psalms.

MOTHER MARY ASSUMPTA, O.S.U.

Reading Ability and High School

Drop-outs. By Ruth C. Penty (Bureau of Pub., Teachers College, Columbia University, N. Y., 1956; pages 93; price \$2.75).

When one considers that only 7 per cent of the young people of high school age were enrolled in high schools sixty years ago as compared with the 77 per cent enrolled today, it is not surprising that among this recent crop, there should be drop-outs. One reason for the drop-outs is that many are reading not only below their grade level, but considerably behind what even dull-normal I.Q.'s would and should be able to read. For example, a student with an I.Q. of 95 (mental age 13-7) and reading on a grade level 5.9 (reading age 9-9) has a potential for growth in reading ability of 3-10 (three years and ten months). Wherever reading help has been introduced into the secondary schools, the reading level of individuals has climbed as much as two years in seven months.

The author lists the reasons for drop-outs and chief among these is the inability both to understand what was read and to cover as much book ground as the other students. The author describes in detail the reading program with all its variations according to teacher's preferences that has been put into operation in the Battle Creek Secondary Schools. He outlines the procedures and materials used in each grade and gives some of the results to date. Any administrator seriously interested in searching for the reason for high school drop-outs will find not only the answers from the lips of the students interviewed, but in the groping desires they express for more assistance in learning how to read better, administrators and teachers will also be inspired to move forward more freely to give this help. It is a cry for help from the grown-up Johnny, who wants to read better. NAOMI GILPATRICK

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CAVE Presentation

CAVE APPROVES First Film

By Sister M. Dolores Schorsch, Rev. Joseph A. Coyne, O.S.A. of the Chicago CAVE Evaluating Committee

IMPORTANT NEWS TO CATHOLICS AND CATHOLIC educators everywhere is the announcement made recently by Coronet Instructional Films of the release of a new film on the life of Christ. This new film is a unique contribution to Catholic education and has received the highest possible praise from the Catholic Audio-Visual Educators Association (CAVE).

Specifically for Catholics

It marks the first time that a major producer of educational films has made a film specifically for the Catholic market. Catholic schools everywhere will find this excellent twenty-minute film useful and inspiring in religion courses from the elementary grades through college. As the official organ of CAVE, the editors of the *Catholic Educator* sincerely believe this film is a major step toward wider and better usage of A-V materials in Catholic schools.

The Gospel narrative, unfolding as it does the story of the life of Jesus Christ, the Son of God made man and the Redeemer of the world, has been an inspiration to many of the world's greatest artists. The masterpieces of these world-renowned artists have in turn served as the basis of a motion picture film entitled *The Life of Christ in Art (Catholic Version)* which unfolds the story of Christ from the Nativity to the Ascension. The selections of art masterpieces covers seven centuries of religious paintings.

The producers knew that they were tackling a tremendously challenging topic when they began to plan their film. They have adroitly avoided the pitfalls of so many film versions of the past: unrealistic re-creations, mawkish dramatics, fictionalized narrative, and so on. In re-creating the scenes, they have retained a



Fra Angelico's "Flight into Egypt"

fitting dignity for our Lord Jesus Christ and his life by carefully blending the undimmed beauty of the works of such great artists as Giotto, Fra Angelico, Titian, da Vinci, Rubens, Hofmann, and Rembrandt.

To supplement this rich and colorful visual presentation, Coronet desired a sensitive narration in keeping with the tone of the film. They have achieved a fine reverence by using the Holy Scripture. The narrative is drawn largely from direct quotations of the Gospels in harmony with the events illustrated through famous paintings. The biblical quotations are taken from the Confraternity edition of the New Testament. The rest of the narrative was written expressly to teach Catholic doctrine.

The film, although made up almost entirely of still shots of colorful reproductions, is anything but static. The intermixing of live action shots for continuity purposes provides smooth transition. But the truly remarkable feature of the film is the brilliant maneuvering of the camera. For example, the highly dramatic sequence of The Last Supper, utilizing Leonardo da Vinci's masterpiece of art, is heightened as the camera moves across the table with close-ups of the disciples and Jesus, and then the camera highlights the hand of Judas Iscariot. Similar special effects were worked out in order to bring as much life and movement to the paintings as possible.

Throughout the production of this film, great care was taken to incorporate material which would make *The Life of Christ in Art (Catholic Version)* a rich and useful presentation for Catholic schools. The original manuscript of the film, which was submitted to the Chancery Office of the Archdiocese of Chicago, received the following statement:

"The enclosed work has been submitted to Cath-

Rembrandt's "Christ at Emmaus"



olic authorities for censorship. They find nothing in this work contrary to faith and morals."

The history of the film is an interesting one. About a year ago Coronet Films was just completing work on *The Life of Christ in Art*, with quotations from the Revised Standard Version of the Bible. The film was five years in the making, including the preparation of a script, gathering of color reproductions of religious art from all over the world, shooting of each scene, and editing.

The producers contacted Father Joseph A. Coyne, O.S.A., chairman of the Chicago evaluating committee of CAVE, requesting that this committee study the film of the art story of our Savior for its potential value to Catholic education. The committee felt the visual story had meaning and significance for Catholic audiences and, if the narration were properly planned, the film could be a positive lesson in Catholic teaching. Thus, Coronet decided to produce *The Life of Christ in Art (Catholic Version)*.

Sister M. Dolores Schorsch, O.S.B., of De Paul University, representing CAVE, was asked to write the narration. This she did with the assistance of her brother, Father Alexander P. Schorsch, C.M., Dean Emeritus of the Graduate School of De Paul University and co-author with her of the *Jesu-Maria Course in Religion*.

Using the Confraternity edition of the Bible, Sister Dolores made the film narrative correspond with the already set rich visual story told by the film. When the new version was completed, a test print was sent to the national convention of CAVE in St. Louis (April 1956). There it was evaluated and Father Coyne of the Chicago committee issued the statement of approval:

"The Catholic Audio-Visual Educators gives its unqualified approval of the film, *The Life of Christ in Art (Catholic Version)*. It is a thoroughly Catholic film and an excellent teaching aid for the religion course."

At the same CAVE convention Sister Dolores presented a talk on the film and stated its Catholic objectives: "Explicitly, in depicting the life of our Lord, the film:

- (1) "Reveals to us the wisdom and love of God for mankind.
- (2) "Makes us see Christ as pleasing His Father in all things.
- (3) "Portrays Mary as associated with Christ in the redemption.
- (4) "Leads us to appreciate the Catholic Church.
- (5) "Shows us the God-given dignity of human nature.
- (6) "Moves us to bring others to Christ and to spread the Church.
- (7) "Arouses gratitude for the gift of redemption.
- (8) "Emphasizes knowledge of oneself in relation to God.
- (9) "Reveals the moral and spiritual perfection in Christ so as to lead the child to grow in union with God.
- (10) "Shows how Christ used the things of nature to teach the truths of religion.
- (11) "Within the limits of the art pictures used, exhibits the cultural history in art, music, and diction.

"Implicitly, the film:

- (1) "Stresses the importance of growing daily in the knowledge, love, and service of God.
- (2) "Helps us to realize the importance of fulfilling God's will as the dominant purpose of our life.
- (3) "Shows the importance of missionary work at home and abroad."

First to Receive CAVE Seal of Approval

The Life of Christ in Art (Catholic Version) is the first audio-visual aid approved by CAVE. A B-plus rating was placed on it by our Chicago CAVE eval-

Ciseri's "Ecce Homo"





Gerard David's "Baptism of Christ"

ating committee. The precis of the evaluation will be found at the end of this article.

Since the work of the Chicago committee took one step beyond the simple act of evaluating a film—active cooperation in the preparation of a Catholic version—we have been asked to include in this longer report a summary, in the style of the film narrative. The quotations are from the Confraternity edition of the New Testament.

Film Summary

In the Bible, there are four accounts of the life of Jesus Christ, the Son of God made man, and Savior of the world, who redeemed mankind. These accounts are the Gospel according to St. Matthew, according to St. Mark, according to St. Luke, and to St. John. These accounts of our Lord's life and teachings were written more than eighteen centuries ago, and then copied and recopied again and again.

As more and more people learned about Jesus and entered His Church to gain everlasting life, many, many artists, all through the centuries, painted pictures of the life of our Lord of whom God the Father said, "This is My Beloved Son . . . Hear Him." Painters depicted Jesus as "the Way, and the Truth, and the Life." Paintings illustrate His miracles to prove His mission, and the founding of His Church to guide His followers. His life on earth, according to the Gospels, was about thirty-three years.

After Adam's sin, God promised a Savior to restore His Kingdom. God fulfilled His promise. "The angel Gabriel was sent from God to a town of Galilee, to a Virgin betrothed to Joseph, and the Virgin's name was Mary." The angel said, "Hail, full of grace, the Lord is with thee. Blessed art thou among women."

Mary was troubled at his word. "Behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus." But Mary asked, "How shall this happen, since I do not know man?" "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore

the Holy One to be born shall be called the Son of God."

Continuing to unfold the story of the childhood of the Savior, the film relates His birth to the visit of the Magi, presentation in the Temple, the flight into Egypt, return to Nazareth, and the finding of the Child Jesus in the temple.

In its second major phase the film portrays how Jesus founded His Church and proved He is God. It tells about His baptism, temptation in the desert, call of the Apostles, building of His Church, preaching of God's kingdom, the Sermon on the Mount, His curing of the sick and raising of the dead, His non-acceptance as the Savior by the Scribes and Pharisees, and His blessing of little children "for of such is the kingdom of God."

In its third major phase the film pictures the triumphal entry of our Lord into Jerusalem, the driving of the money changers from the temple, the betrayal by Judas, and the institution of the Holy Eucharist.

In the fourth major phase, "Jesus Suffers and Dies to Redeem Mankind," the film describes His agony in the Garden of Gethsemane, the kiss of Judas, His trial and condemnation by the chief priests. Before the Roman governor, Pontius Pilate, the chief priests accused Him of saying, He was "Christ a King." So Pilate asked him, saying, "Art thou the king of the Jews?" And Jesus answered, "Thou sayest it." And Pilate said, "I find no guilt in this man."

But the people persisted, crying out: "Away with this man . . . crucify him!" Pilate, then, took Jesus and had Him scourged. And the soldiers put a crown of thorns upon His head. "Hail, king of the Jews," they mocked. Pilate therefore again went outside and said, "Behold the man!" "Crucify him!" cried the people. Pilate said to them: "Take him yourselves and crucify Him, for I find no guilt in him." And as they led him away . . . there was following him a great crowd of the people."

"Now it was the third hour, and they crucified him. And they crucified two robbers with him." At the cross stood Mary and John. Jesus said, "Behold thy son. Behold thy mother." Mary accepted us as her children.

Hofmann's "Christ Preaching by the Sea"



There were Mary of Cleophas and Mary Magdalene. "And when the sixth hour came, there was darkness over the whole land until the ninth hour." At the ninth hour Jesus, feeling the weight of our sins, cried out, . . . "My God, my God, why hast thou forsaken me?" Jesus gained our redemption as he died, saying, "Father into Thy hands I commend my spirit."

"Jesus Christ Gains the Victory by Rising from the Dead" is the subject of the last major phase of the film. "And very early on the first day of the week Mary Magdalene, Mary the Mother of James, and Salome, came to the tomb when the sun had just risen. Entering the tomb, they saw a young man, clothed in a white robe; and they were amazed. He said to them, 'Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen, he is not here.'"

Jesus appeared to Mary Magdalene, then to holy women, later to Peter. In the little town of Emmaus, He let two disciples recognize Him in the breaking of the bread. That same night Jesus appeared to the Apostles. Before His ascension Jesus put His Church under Peter's care and promised the Holy Spirit to guide her. To His Apostles, Jesus said, "Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you; and behold, I am with you all days . . ."

Suggested Uses for the Film

1. The film may be used from elementary school through college.
2. It may be used by the Holy Name Society, Altar and Rosary Society, Newman Clubs, Serra Club, Knights of Columbus, Catholic Foresters, Ladies of Isabella, convert classes, parish societies, and study clubs.

Summary of CAVE's Evaluation

Description. The film, *The Life of Christ in Art*, has for its visual side a selection of paintings from the masters and for its auditory side a script based upon the Confraternity Edition of the New Testament. The film begins with the choice of Mother for the Savior in the Annunciation, gives His birth in Bethlehem,

Tiepolo's "Procession to Calvary"



and continues with His boyhood until His finding in the temple. Then follows our Lord's public life: His baptism, call of the apostles, His preaching and working of miracles, the opposition of the Scribes and Pharisees. In the approach of His Passion, His triumphal entrance into Jerusalem and the institution of the Holy Eucharist are described. His Passion starts with His Agony in the Garden and His arrest and goes on to His condemnation before the high priest and Pilate, crucifixion, and death. The climax of His life is His gaining of the victory over Satan and death; He arose from the dead, appeared many times, sent His Apostles into the world to preach the Gospel, promising at the same time: "I am with you all days, even to the consummation of the world."

Analysis. The doctrinal matter of faith and morals incorporated into the historical account of the script is correct and sufficient to portray Christ accurately and to make the script Catholic. The film in its narrative and artistic portrayal of His life tends to arouse in the viewer a personal love and admiration of Christ, a favorable condition for the forming of Christ in him. By properly stimulating the senses, intellect, emotions, and will the film brings about an appreciation of Christ as the Son of God made man and our Redeemer. The script account includes some historical facts or indicates the sequence of them that are not portrayed visually by the selected masters without interfering with the continuity of the film; the facts are accurate being based on careful interpretation of scriptural sources and follow scriptural authority. The film is adapted to the needs, background, and maturity of the adolescent and adult, from about sixth grade up. The film is sufficiently limited in scope and well organized so that the scenes occur in smooth continuity making the unity and coherence of the film evident.

Technically the presentation of words and events conforms to the high standards established for instructional films. The film provides a teaching procedure to lead the viewers to appreciate the Son of God made Man and the redemption of mankind which He wrought. Experience with its projection reveals that it appeals to the interest range of the audience, junior high, senior high, college adult. While the film, *The Life of Christ in Art*, does not deal directly with Christian social living, it does contribute to it, especially by arousing love and admiration for Christ, and by the selective portrayal of the Sermon on the Mount.

Appraisal. This film merits a general rating of B plus or good to excellent. Its outstanding technical feature is the excellent organization of master paintings spanning many centuries into an integrated story of the life of Christ. The greatest value of the film is the opportunity it gives to develop an appreciation for Christ the Son of God made man and for His redemptive act. It does this in a manner over and above what the other methods could achieve. The film meets the requirements for the CAVE Seal of Approval.

Presented by CAVE

CAVE EVALUATES Audio-Visual Materials

By Rev. Michael F. Mullen, C.M., CAVE vice president, St. John's University, Brooklyn, N. Y.

Part III: The Criteria: Theology, Philosophy and Outcomes

Part One explained an evaluation as a judgment on the worth of an object, which requires an understanding of its nature and purpose. An audio-visual aid, as a communication tool, must by picture and word, because of its nature and purpose, transmit to an audience a set of ideas and values. An objective standard "a thing is good in so far as it fits the purpose of its nature" indicates that a judgment is made on two essential points: (1) the truth of the content, and (2) the skill with which the notions are built into the communication tool. Since reason and revelation are the two ways of arriving at truth both must be considered. In evaluating the skill, one must consider whether the tool has an essential goodness because it possesses the minimum psychological elements necessary to do its job; or an integral goodness, which means that it possesses these elements in their fullness; or finally, a perfect goodness, where there is complete unity and harmony among all the elements so that the tool perfectly fulfills its purpose.

Part Two considered the need for Catholic evaluations of A-V materials and the preliminary steps taken by CAVE to satisfy the need. A brief outline was presented of the phenomenal growth both in quality and quantity of audio-visual equipment and materials during the past ten years. As a result Catholic educators often do not know where to begin in selecting suitable materials. Swamped with advertising literature they have neither the time nor the proficiency to choose wisely from among the good, bad and indifferent. CAVE was the logical organization to take up the task of Catholic evaluations of films and filmstrips. For the past five years it has not only served as a clearing house for ideas, but it has also brought together the best of the Catholic theoretical and practical talent in the field. It has the support and interest of all audio-visual producers and distributors. It works closely with the National Catholic Educational Association and the National Audio-Visual Association. THE CATHOLIC EDUCATOR, its official organ, reaches the majority of Catholic educators throughout the country.

Effects Achieved

CAVE started a year ago by appointing an evaluation committee. Two important effects have been achieved during the past year. First and most important, the committee established objectives to guide it in its work. These purposes are: (a) to indicate the

availability, cost and relative merits of films and filmstrips in terms of a lesson's purpose in a classroom situation; (b) to analyze and evaluate all materials according to a set of uniform criteria; (c) to make clear the Catholic viewpoint as a guide to producers of future materials, and to indicate where, in existing materials, the Catholic viewpoint must be presented or clarified.

Once the objectives were established, the following steps were undertaken. (1) A *work sheet* was hammered into shape, providing space for data, graph, and criteria. The graph allows for scoring on a five-point rating scale each of the ten items of the criteria, organized on Catholic principles after extensive study of all other available criteria. (2) A CAVE seal of approval was designed and the requirements necessary for receiving it were determined. (3) A *guide sheet* was formulated spelling out the working arrangements between the general chairman, the local chairman and their respective committees. Points of organization and procedure were established to insure smooth functioning. (4) The decision was made to limit evaluations for the first year to the field of religion, which in turn was broken down into seven specific areas.

Now that the basis for operation has been established, the actual work of evaluation is under way. Committees in Chicago, Buffalo and New York are functioning, and others will be added during the coming year. The results will be published in these CAVE pages monthly beginning in the February issue. One large producer, working in close cooperation with the committee, already has taken cognizance of the work and has produced a Catholic version of a film *The Life of Christ in Art*, at added expense. An article appearing in this issue describes the work of the Chicago committee on this project, with an evaluation of the finished product.

Criteria Explained

This article will explain the criteria being used by the committee. It will spell out the principles and the philosophy underlying this Catholic approach to evaluating films and filmstrips. There are many other evaluations of audio-visual materials available, but none of them approach the problem from a distinctly Catholic viewpoint. The principles to be applied in evaluating the content, objectives, and techniques of audio-visual communication tools are those already to be found in the pioneer work of the Commission for American Citizenship of the Catholic University of America. This

work is published under the general title: *Guiding Growth in Christian Social Living*. It will be left to the judgment of individual evaluating committees to determine how serious is the defection from these principles of a particular visual tool, and to rate the device accordingly. Our task is to point out some guiding lines for obtaining a Catholic perspective on audio-visual materials of an educational nature.

Three Guiding Key Words

It is necessary first to present an over-all picture, to show how the ten points of the criteria fit into and complement each other. For this purpose three key words will be used: what, why and how. The "what" has to do with the content, or the validity of the ideas contained in the communication tool; the "why" is concerned with the purpose or the objectives held by those who constructed the tool from which primarily will flow the outcomes expected from its use in the classroom. Of course the outcomes will be influenced also by the nature of the subject matter and the approach used in presenting it. These outcomes can be in the nature of knowledge, attitudes or habits, intellectual or moral, or all three, but in every case the determination must be made in terms of the maker's intentions. Finally, the "how" embraces the techniques, or methods, or skill with which psychological laws have been used to build ideas into the teaching device. This last point has many ramifications and will, therefore, embrace the majority of items in the criteria. The first two points, the "what" and the "why" will be explained in this article. The explanation of the "how" will be the burden of the final article appearing next month.

Relative Importance

From this organizational viewpoint it will be seen that some items of the criteria are more important than others. The first and second, theology and philosophy, have to do with the content, and will guide the evaluator in determining to what extent truth, as known through revelation and reason, is embodied in the device. The tenth point has to do with desirable outcomes. These, in turn, flow from the objectives possessed by the tool makers. A knowledge of these objectives will aid in determining whether the educational thinking of the producer is in line with Catholic objectives in education. For this reason, it is necessary that the visual tool be judged as an integral part of the lesson plan or teacher's manual accompanying it, if one is available. In any case, the producer of each film or filmstrip will be asked to state his objectives so that a Catholic estimate can be made concerning their validity and the success with which these have been attained. The third point, psychology, has to do with techniques, and will aid the evaluator in determining the degree of skill with which ideas and values have been built into the teaching tool. Having established this over all pattern, the next step is to explain in detail each item of the criteria.

Criterion: Theology

Theology. Are the teachings of faith and morals presented thoroughly?

Theology is the science which, through the combined lights of reason and divine revelation, treats of God and creatures in relationship to God. This is supernatural theology, which involves revelation on the part of God and faith on the part of man. It considers everything in the light of Divinity, which is its formal object and its soul. As such it is distinguished from theodicy, a purely rational science of God.

Theology begins with fundamental principles taken without discussion from the sources of Revelation, Holy Scripture and Tradition, interpreted by the living *magisterium* of the Church. By analyzing and comparing them with the principles of reason, it develops all their richness into a body of derived truths, which are called theological conclusions. Theology, therefore, has the character of a true science, which derives from the science of God Himself, as a finite radiation of it.¹ Speculative or dogmatic theology is concerned with the mere knowledge of truth; practical theology is concerned with human acts in so far as a man ordains them to God or exercises them in a manner contrary to God's will. Moral theology as understood nowadays deals mainly with human acts inasmuch as they are obligatory. In its more traditional meaning, it treats also of works of counsel and acts of virtue. Theology, whether speculative or practical, is one science since in both instances the formal object or motive is the same.²

It is most important that theology be considered in the evaluation of films and filmstrips. Since the latter are tools for the dissemination of judgments and values, it would be disastrous to exclude from the evaluative criteria the supreme science which places all things in proper relationship to God. It is possible that the subject matter around which a teaching tool is built does not have any direct relationship to the teachings of the Church on faith or morals. In this instance the device would not be rated on this first item. However, the evaluator also must carefully judge whether in each particular case such omission is warranted, because secularism, or the exclusion of God from men's thinking, is so rampant today. False teaching in either faith or morals is rather easily detected. The unconscious omission of God as the source and the end of all being and living is a more insidious thing, simply because such blindness to reality is not even recognized by the one who is blind.

More Relevance Than Realized

The principles flowing from theology have much more relevance to the subjects of the curriculum than often is realized. Fundamental to education is a correct knowledge of God, His creation and government of the universe, the redemption of man, the reward of the good and punishment of the wicked. Less effective is the teacher who is ignorant of the sacramental sys-



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tem and the Perfect Sacrifice which are the means of grace; God's law whose end is charity; the elements of the Lord's Prayer containing whatever the Christian can desire or hope for.

From the Catholic viewpoint, revelation, as authoritatively interpreted by the Church, is one of the two means of arriving at truth, and therefore is most important. Perhaps no better proof of this can be given than to quote from the opening words of the Catechism of the Council of Trent:

Such is the nature of the human mind and intellect that, although by means of diligent and laborious inquiry it has of itself investigated and discovered many other things pertaining to a knowledge of divine truths; yet guided by its natural lights it never could have known or perceived most of those things by which is attained eternal salvation, the principal end of man's creation and formation to the image and likeness of God.³

In conclusion, then, any film or filmstrip whose subject matter is concerned with the teaching of the Church on faith or morals must be examined carefully under this first point of the criteria. Each truth must be presented correctly first, and then as sufficiently as the nature and purpose of the film allow. For example, a film dealing with the life of Christ which would include as one of its episodes the Last Supper and would omit the fact that at that time Christ changed the substance of bread and wine into His body and blood, would be considered inadequate

according to the first item of the criteria. It would be impossible to grant the CAVE Seal of Approval to such a film.

Criterion: Philosophy

Philosophy. Are all the principles of the philosophy of education used in this film fully in accord with Catholic teaching?

Philosophy⁴ is the science of all things through their ultimate reasons and causes, as discovered by the unaided light of human reason. The first part of the definition marks off philosophy from the special sciences, the last part marks it off from supernatural theology.

There are two branches of pure philosophy, speculative and practical. Speculative philosophy inquires into the kinds of being: matter, or the physical universe; spirit, the very contrary of matter; and the world of matter and spirit which is man. Therefore, the three departments of philosophy dealing specifically with the three modes of being are (1) *cosmology*, concerned with the physical universe, (2) *natural theology* or theodicy, the study of God, pure spirit, and (3) the *philosophy of mind*, dealing with the origin, nature and destiny of man. These three departments are grouped under one title, special metaphysics. Two other disciplines are more fundamental than these and constitute what is called general metaphysics. One inquires into the concept of being in general and the causes of being, and is called *ontology*, or the theory of being. The

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other inquires into whether we can know being. This is the problem of knowledge and is called *epistemology*, or the theory of knowledge.

Practical Philosophy

The metaphysical aspect of philosophy considers beings as they are and the possibility of knowing them as such. Practical philosophy turns to the study of man's acts in his efforts to achieve his destiny. It is divided into three fields following the three lines of activity which man carries on in his search for the true, the beautiful, and the good. The first is *logic*, which lays down the rules of right reason, and its objective is to aid man in his search for truth. The second is *aesthetics*, which furnishes the principles to guide man in his efforts to enjoy and create the beautiful. The third is *ethics*, giving man the principles by which he can attain the good in conduct. These three disciplines concern themselves with the three fundamental phases of man's mental life, the cognitive, the affective, and the conative—knowing, feeling and doing. Speculative philosophy is descriptive of being in all its kinds, practical philosophy sets up norms for human living. This, in brief outline, is what is called pure philosophy.

Applied philosophy is a broader interpretation of the term, given to it when man applies its principles to the various fields of human endeavor. The meaning of the term is stated by Coffey as follows:

Man's conduct in life has undoubtedly many determining influences, but it will hardly be denied that among them the predominant influence is exerted by the views that he holds, the things he believes to be true, concerning his own origin, nature and destiny, as well as the origin, nature and destiny of the universe in which he finds himself . . . it is not unusual to call this world-outlook a man's *philosophy of life*. If we use the term philosophy in this wide sense it obviously includes whatever light a man may gather from the special sciences, and whatever light he may gather from a divinely revealed religion if he believes in such, as well as the light his own reason may shed upon a special and direct study of those ultimate questions themselves to which we have just referred.⁶

This is applied philosophy, that is, philosophy applied to a man's conduct of life. In this wider connotation of the term we have, among others, the philosophy of history, of art, and the philosophy of education.

Directed to the Problem of Education

The philosophy of education includes all the insights one may gain from the various branches of knowledge directed to the problem of education. For example, biology and physiology help in an enquiry into the nature of man; sociology helps him to form his notions about the society in which he lives. Theology will give further insight into the nature of man because of the doctrine of man's fallen nature, and the means at

man's disposal to rise above that fallen nature: the means being grace by which he becomes an adopted son of God through the redeeming influence of God's Divine Son, Jesus Christ.

Likewise, four of the disciplines of pure philosophy are concerned with man as the immediate center of interest and therefore aid in forming a philosophy of education. Philosophy of mind investigates man's origin, nature and destiny. The three normative disciplines, logic, aesthetics, and ethics are concerned with his thoughts, feelings and actions. Philosophy of mind is concerned with man's end, that is, his perfection as a human being now in this life. Logic, aesthetics, and ethics are concerned with the means to that end, giving principles regulative of his thoughts, feelings and actions. The philosophy of education, therefore, has to do with the nature and purpose of education in the life of man, and the procedures to be followed in the achievement of those purposes.

Naturalism and Supernaturalism

There are many philosophies of education, but if one takes as a starting point the answers given to the question "What is man?" there are only two such philosophies. One limits man to the powers and capacities flowing from his nature. For this theory the appropriate name is "naturalism." The other theory assigns to man a power above nature, sanctifying grace. This free gift of God enables him to live a supernatural life here on earth and thus earn a supernatural reward in heaven. This philosophy holding out to man a supernatural destiny hereafter and endowing him here and now with supernatural means to achieve that destiny is "supernaturalism." This is the only philosophy of education possible to the Catholic.

There are several varieties of naturalism, only one of which is usually given the name. Idealism says that man, like the universe of which he is a part, is mind or spirit. It is a monistic theory merging nature, man, and God all in one, usually ending in some form of pantheism. In Germany it was developed into a philosophy of the state by Hegel who said "the State is the Divine Ideal as it exists on earth." As such, it was taken over by the Nazis. The only immortality held out to man is the continued life of the group, and each individual must find fulfillment by sacrificing even life itself in advancing the life of the state. German education before the war was a reflection of this philosophy of education.

Materialism

Materialism, on the contrary, says that man and the universe are nothing but matter in motion. "Naturalism" is the word commonly used in this country for this philosophy. The implication of this title is that man is one with nature, merely an animal, though the most highly developed animal the evolutionary process has yet brought forth. Belief in the infinite perfectibility of man promises the superman in the near future, and the function of education is to speed up the process

toward that goal. Rousseau was one of the leaders in applying this theory to education. It was helped along by Spencer with his acceptance of Darwinian evolution. The dialectical materialism of Marx was used by the leaders of communism to forge the individual into the collective man of a godless society.

The type of naturalism currently most popular in this country as a philosophy of education is the pragmatic materialism of John Dewey, with its criterion of practical results as the test of truth. Although Dewey himself is not clear, one of his recurring themes is that "the educational process has no end beyond itself; it is its own end . . . the educational process is one of continual reorganizing, reconstructing, transforming . . . education is all one with growing, it has no end beyond itself." The Catholic concept of education is that it is a continuous growth, but growth toward an ideal called "Christian perfection."

Humanism

Humanism, divorced from its counterpart, Christian humanism, is another form of naturalism. Absolute humanism states that man is both matter and spirit, a duality where the mind must dominate matter, if man is to live a life purely human. But it assigns to man no supernatural destiny, nor does it endow him with powers above those of intellect and will. For the materialist dominated by science, man is merely an animal. For the humanist dominated by philosophy, man is a rational animal. For the Christian, dominated by theology, man is all of these in addition to being supernaturalized by being a partaker of the nature of God.

As a philosophy of education humanism emphasizes the development of the individual. This is in sharp contrast with the totalitarianism of the idealistic philosophers and the collectivism of the materialists. Although heredity and environment are factors in the making of man, the individual is the determiner of his own acts. In humanism, the good life is attained by discipline through the exercise of intelligence and free will. In this theory, man is able to control his passions through his own unaided efforts. The necessity of God's influence through grace is not considered. While humanism is correct in saying that man is a rational being, it neglects to point out that man has been supernaturalized.

Supernaturalism

Supernaturalism as a theory of man and therefore as a philosophy of education is distinct from idealism, materialism and humanism. Its basis is a belief in a personal God, the Author of man's nature and Creator of the universe. When God created man and placed him on the earth, He did not desert him, but through His Providence, He watches over man in his struggle to achieve his end and assists him in that endeavor. Revelation gives to man the evidence of God's interest in him. Within that revelation two facts stand out which make this theory distinct from all naturalistic theories. They are first, that man's nature, created in

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a state of original justice, is now a fallen nature; and second, that this fallen nature is lifted up again through the merits of Jesus Christ, the Son of God, sent by His Father to restore man to his high estate. The physician for weakened human nature is Christ, who ministers to those who call upon Him. The medicine He imparts is grace which is capable of healing and perfecting the faculties of man. The motto of supernaturalism in education is "to restore all things in Christ."

Two-Fold End

The ultimate ends in the theory of supernaturalism are twofold: one concerning the life of man hereafter, the other his life here below. His final end is to get back to God from whence He came, to possess God forever in the Beatific Vision. He needs help for this, but help is near at hand. The ultimate end for this life here and now as a human being is the perfection of his own personality. This is what humanism as a philosophy of education would attempt. However, to attain this end, the natural life of man must be supernaturalized. In this work his model is Christ, who is ready to offer help if man will ask for it and then make use of it. The ultimate ends of supernaturalism are therefore (1) Christian perfection here below, and (2) eternal life with God hereafter.

The means to be used, according to the Catholic philosophy of education, are of two kinds: grace on the part of God and discipline on the part of man. With humanism, supernaturalism recognizes a duality in man's nature and a conflict arising therefrom. St. Paul has given the best expression to this conflict:

When I wish to do good, I discover this law, namely, that evil is at hand for me. For I am delighted with the law of God according to the inward man, but I see another law in my members, warring against the law of my mind and making me prisoner to the law of sin that is in my members. Unhappy man that I am! Who will deliver me from the body of this death? The grace of God through Jesus Christ our Lord.⁷

Must Cooperate With Grace

God's grace will do the work of integrating human nature, but man must cooperate with this grace. This cooperation consists in self discipline. That is why St. Paul continues: "I chastise my body and bring it into subjection." Discipline by itself is not sufficient, but it is a guarantee of man's willingness to cooperate. God always offers His grace to those who are sufficiently disposed. As St. Augustine has so beautifully stated it: "For him who does what lies within him, God does not deny grace." The promise of God is given to every man of good will: "My grace is sufficient for thee."

This grace does not destroy nature, rather, it perfects it. As Pius XI has expressed it:

The supernatural order . . . not only does not in the least destroy the natural order . . . but elevates the natural and perfects it, each affording mutual aid to the other, completing it in a manner

proportioned to its respective nature and dignity. The reason is that both come from God, Who cannot contradict Himself.⁸

In conclusion, then, a Catholic philosophy of education is really a theology and philosophy of education, since it draws its principles from the two sources of truth, reason and revelation. It is obviously the duty of a Catholic evaluator to be conscious of at least these main phases of Catholic thought when judging audio-visual materials. This perspective will give meaning and validity to the judgments he will make. For example, a film which would attempt to tell the story of wheat would fail in its purpose if it mentioned only the sowing, the growth and the harvesting, the farmer, the sun and the rain, and forgot man's dependence on God for the wheat, and his consequent obligation to give thanks. The sun and the farmer are appreciated, but not God. Such an omission of God from the picture could be unconscious, but the film certainly would not be built on a philosophy of education consonant with Catholic principles. To determine this fact more thoroughly the evaluator would need to have the whole package: the lesson plan or teacher's manual so that he can analyze the philosophy and the objectives of the film, and then judge the film accordingly.

Desirable Outcomes

Desirable outcomes. How well does this film aid in the development of understandings, attitudes, and habits for Christian social living?

First it is necessary to state the general principle that a film or filmstrip cannot of itself directly develop understandings, attitudes and habits. Only the person stimulated by the audio-visual tool can perform these activities for they are living functions of rational creatures. The film can act as a springboard for these activities by presenting information, organizing values according to a hierarchy, and giving motives with the hope of prompting the will to acceptance. However, only the human being through the use of intellect can take the facts and the relationships between them, digest them so that they become a part of himself, and end up with understanding. Again it is the rational creature who analyzes the values presented to him, whether on a rational or sensitive level (the Christian also has supernatural values) and makes them a part of his habitual way of thinking. In this way he forms his own attitudes. Finally, it is the human being who through his will makes his own choices and develops habits good and bad as a result of repeated acts. The audio-visual aid by stimulating the faculties of man can aid in this development, but the outcomes are the work of the person himself.

Estimate Skill of Transmission

In addition to this it must be understood that the producer of the tool is attempting to transfer to others the values he himself possesses. Therefore, in the process of evaluating, one must determine what these

values are, and then make an estimate of the skill with which they have been transmitted. The principles to be used in making a judgment on techniques will be developed in next month's article. The values held by the toolmaker will formulate his objectives, the purpose of the tool being to get these values across to others in the form of desirable outcomes. Therefore, one must first determine the validity of these objectives.

For the Catholic, the objectives of Christian social living are based on the imitation of Christ in knowing, loving, and living the truth. They have to do with man's relationship to God and the Church, to his fellow man, to nature and to himself. The following objectives, drawn up by Sister Jean Philip, O.P., have been adopted by CAVE for use in evaluating outcomes. They are pointed specifically to films dealing with religion. They have application, however, to many other areas, such as the social sciences. Some of these items would not be used in judging a particular film. In all cases the objectives as given by the producer will be scrutinized to see if these and the expected outcomes fit in with Catholic objectives.

List of Objectives

The following objectives for evaluating audio-visual aids have been based on the principles of Christian social living and these in turn are taken from Catholic theology and philosophy.

A. Relationship to God and the Church:

1. Does the film stress the importance of growing daily in knowledge, love, and service to God?
2. Does it help the child to realize the fulfillment of God's will in the dominant purpose of life?
3. Does it enable one to appreciate to some degree the unity, holiness, universality, and apostolic character of the church?
4. Does it give an appreciation of the truth that the Mass is the source of life and grace for all its members?
5. Does it impart knowledge in such a way as to show the child how the truths of our Faith are summed up in the Apostles Creed?
6. Does it enable the learner to understand that we share in the divine life of the Church through the reception of the sacraments and other means of grace?
7. Does it reveal God's will for us in the natural law, the ten commandments, and the precepts of the Church?
8. Does it show how our Lady and the saints cooperated with God's grace to do His will in varying circumstances and stations of life?

B. Relationship to our fellowmen:

1. Does the filmstrip enable the child to appreciate and respect the God-given dignity, equality, and destiny of all members of the human family?
2. Are the concepts clear as to the dignity of the worker and the responsibility of the individual for justice and charity?
3. Does it express supernatural love for neighbor through the spiritual and corporal works of mercy?
4. Does it aid in bringing others to Christ by citing examples of Christ-like living?
5. Does it show the importance of the missionary work of the church at home and abroad?
6. Does it encourage leadership in the development and maintenance of Catholic action?

C. Relationship with Nature:

1. Does it depict the Providence of God in His gifts of

nature and mankind's debt of gratitude for them?

2. Does it enable the child to realize the dignity and responsibility of human beings as stewards over lower creatures?

3. Is the fact stressed that because of our intelligence and free will we must use these things according to God's plan?

4. Does it teach us that the law of God in nature establishes order and harmony and directs all things to the Creator?

5. Does it show how Christ used the things of nature to teach the truths of religion?

6. Does it stress the importance of imitating Christ and the Church in drawing spiritual lessons from nature and science?

D. Relationship to Self:

1. Does the film emphasize the fact that one gains a knowledge of himself through his relations with God and the Church, his fellowmen and nature?

2. Is physical fitness elucidated by right attitudes towards everything that contributes to good health?

3. Is the material organized around economic competency or understanding of the workings of modern industrial civilization?

4. Is there an effective summary of social virtue based on an understanding of American life and the workings of democracy?

5. Is cultural development manifested in the art, music and diction of the film?

6. By revealing the moral and spiritual perfections in Christ, does it assist in uniting the child with God?

¹ Rev. Pietro Parente, *Dictionary of Dogmatic Theology*, Milwaukee: Bruce Publishing Company, 1951, p. 282.

(Footnotes continued on next page)

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^a Very Rev. Francis Connell, C.Ss.R. *Outlines of Moral Theology*, Milwaukee: Bruce Publishing Company, 1953, p. 3.

^b *Catechism of the Council of Trent for Parish Priests* New York: Joseph F. Wagner, Inc., 1923, p. 1.

^c This treatment of philosophy and philosophy of education is a digest of the excellent work done by Rev. William Cunningham, C.S.C. entitled *The Pivotal Problems of Education*. New York: The Macmillan Company, 1940, pp. 9-55.

^d This is not the only outline of philosophy that properly may be made in this field. The traditional analysis is given by

Maritain in his *Introduction To Philosophy*, and goes back through St. Thomas to Aristotle. This analysis is made on the basis of content, Maritain's on the basis of method. Both, however, lead to the division called applied philosophy, under which is found the philosophy of education.

^e Rev. P. Coffey *Ontology*, New York: Longmans Green Company, 1910, p. 5.

^f Romans 7: 21-25.

^g Pius XI, *Christian Education of Youth*, 1933.

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Audio-Visual News

(Continued from page 217)

In addition the manual contains discussion questions—with back references to the frames that further discussions. The manual also contains suggested activities and a useful reading list.

Expanding Horizons for Science is the third of the 1956-1957 series of The New York Times Filmstrips on Current Affairs. The entire series is available at a cost of \$15.00; individual filmstrips cost \$2.50 each. They are available from the office of Educational Activities, The New York Times, Times Square, New York 36, N. Y.

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New Arithmetic Filmstrips From Young America

A new set of educational filmstrips has been released by Young America Films under the title of *Arithmetic Series* (6 color filmstrips for elementary schools).

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